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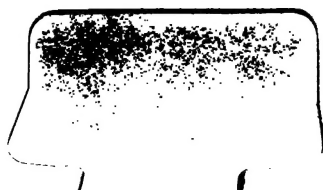
Elementary Classics

AESCHYLUS

PROMETHEUS VINCTUS

H. M. STEPHENSON. M. A.





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Elementary Classics.

AESCHYLI
PROMETHEUS VINCTUS.

EDITED

WITH NOTES AND VOCABULARY

BY

REV. H. M. STEPHENSON, M.A.,

HEADMASTER OF ST. PETER'S SCHOOL, YORK; FORMERLY FELLOW OF
CHRIST'S COLLEGE, CAMBRIDGE.

London:
MACMILLAN AND CO.
1885.

PREFACE.

THE object of this little edition of the Prometheus Vinctus is to facilitate the reading of the play in Schools. The difficulty of doing so lies almost entirely in the large amount of Lexicon work involved. A large number, however, of the words which require looking out are words of one meaning, which lead to nothing beyond their one meaning. A boy gains nothing by turning such words out in a Lexicon. His judgment is not exercised in selecting the meaning required, nor does he obtain the information which is gained by tracing meanings. He loses nothing therefore, and gains time and labour, by having such words supplied in a vocabulary, and it is with a view to this economy that the vocabulary is added to this edition.

It seemed best to give the play complete, but I would suggest that, with the aid of the Analysis to fill up the gaps, a selection may easily be made for forms, in which the whole play cannot be read within the term. The passages I would recommend for this purpose are, vv. 88-127, 201-249, 292-404, 444-514, 719-895, 965-1060.

S. after a quotation refers to Miss Swanwick's translation.

H. M. S.

ST. PETER'S SCHOOL YORK
July, 1885.

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PROMETHEUS VINCTUS.

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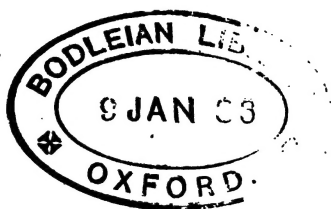
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vi **Aeschyli Prometheus Vincetus.**

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ANALYSIS OF THE PLAY.

PROLOGUE. (The *πρόλογος* consists of all that portion of a play which precedes the first entrance of the chorus.) Vv. 1-87. Power and Force enter on the left of the stage, leading between them their captive, Prometheus. Hephaestus follows, carrying the instruments necessary to fasten the Titan to the rock. Before he begins his task, Hephaestus addresses Prometheus, deploring the sufferings that await him, and his own instrumentality in inflicting them. Then rudely interrupted by Power, who roughly orders him to begin his work, he proceeds to fasten Prometheus, pinioning his limbs and driving a spike through his chest. All the while he does this, he continues to express disgust at his task and pity for Prometheus. Power on the other hand, who superintends and directs all the operations with contemptuous cruelty, taunts the one for his unsuccessful philanthropy, and the other for sympathizing with an enemy of Zeus.

Vv. 87-123. Left alone, Prometheus, after a somewhat protracted silence, breaks out into a

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majestic appeal to all the powers of heaven and earth to witness the outrage inflicted on him by the new king of heaven.

Vv. 124-127. He becomes aware of the approach of some beings floating through the air. These are the daughters of Oceanus (the Chorus of the play), who now enter on the right above the stage on a level with Prometheus, riding in a winged aerial car, or perhaps each in a car of her own, and begin the Parodos (consisting in this play of a lyrical dialogue (*κομμός*) between the chief actor and the Chorus).

Vv. 128-200. In this dialogue the Chorus express their entire sympathy with Prometheus, and their bitter sense of the tyranny of Zeus and the cruelty of his court. At the same time they gently chide Prometheus for his reckless, outspoken defiance of Zeus. In reply Prometheus, after dwelling with bitterness on the refined cruelty which, instead of consigning him to the depths of Tartarus, has made him the helpless plaything of his enemies' scorn, declares that the time will come when Zeus will need his aid, but will not receive it, until he make satisfaction for the outrage now inflicted. The Chorus then desire to know the story of the offence by which he incurred his punishment, and the first Act (*ἔπει-σόδιον*) begins (vv. 201-404).

FIRST ACT, FIRST SCENE, vv. 201-291.

At the request of the Chorus Prometheus recounts *his services to Zeus* in the Civil War, his subsequent

offence in saving the race of mortals from destruction, and his punishment. Then in reply to further questions from the Chorus he tells them of further benefits conferred on mortals, and, in particular, of the gift of fire. The Chorus then suggesting that he should seek release from his sufferings, he again expresses defiance, declares that his offence was voluntary, that he expected punishment for it, though not the kind of punishment with which it had been visited. He then requests the Chorus to descend to the ground (the orchestra) and listen while he tells them all he has yet to tell. They comply, but the narrative is interrupted for the present by the entrance of Oceanus in a car drawn by a winged beast, with which begins the

SECOND SCENE, vv. 292-404.

In the dialogue that follows, Oceanus counsels submission, and offers his mediation. Prometheus, in ironical language, bordering on comedy, declines the offer, expresses solicitude lest Oceanus should compromise his own safety by this visit, and declares clearly, though not explicitly, his disbelief in his relative's sincerity. On the departure of Oceanus the Chorus begin the

FIRST STASIMON (song accompanied by rhythmic movement, performed by the Chorus in the orchestra). Vv. 405-443. 'We weep to see thy anguish, the cruel torture inflicted by the new monarch who makes his own laws. All the inhabitants of the

x **Aeschyli Prometheus Vincetus.**

world mourn for the old glories of thee and thy kindred. Only once before have we seen a Titan bent beneath adamantine pains. It was Atlas, doomed for ever to support heaven on his back.'

SECOND ACT. vv. 444-571. Prometheus, first apologizing for his silence, proceeds to narrate at length all the benefits he had conferred on mortals. A remark from the Coryphaeus (vv. 515-519) draws from him a mysterious intimation that he is destined one day to be released from his suffering. Pressed for an explanation, he declines to give it.

SECOND STASIMON. 535-571.

'Never may Zeus cross my will with his authority. May I never offend the gods by neglect of worship, by word, or thought. Sweet it is to run life's course in present rejoicing and bright hopes of the future. But I shudder to see thy torture brought on thyself by defiance of Zeus. What can the mortals for whom thou hast offended Zeus do for thee? Never can schemes of mortals overreach the order of Zeus. Ah! 'tis a different song I sing now from that I sang at thy wedding with Hesione.'

THIRD ACT. vv. 572-905. As the Chorus ends, Io enters, already transformed into a heifer. For the representation of her on the stage, see note on 692. At first, in wild distracted language, in lyric metres, she inquires where she is, and what is the meaning of the form hanging on the rock, frantically *complaining of the tortures* she is suffering from the

gadfly, and asking to die. Recognized and addressed by Prometheus, she gradually grows calmer and hears from him who he is, and why he is there. Prometheus is proceeding to answer her second question, and tell her what further sufferings await her, when he is interrupted by the Chorus, who desire to hear the story of Io. Bidden by Prometheus to comply, she tells how she had been haunted by nightly visions telling her that she was destined to be the bride of Zeus, how after long concealment she took courage to tell her father of the visions, how he consulted the oracles of Delphi and Dodona, and at their bidding turned Io out of her home to become a fugitive on the earth, how she was at once transformed, and, pursued first by Argus, and then by the gadfly, had traversed land after land until she had reached the rock where Prometheus hung. After a short expression of shuddering horror from the Chorus, Prometheus proceeds to describe in detail to Io the further wanderings that await her. This he does in two narratives, separated by a short dialogue, in which, in answer to a question suggested by a chance remark of his own, he reveals the secret which he had declined to tell the Chorus before, and declares, that a marriage, which Zeus will one day make, will endanger his throne, that only Prometheus can save him, and that a descendant of Io will release the latter from his present bonds. At the end of the second narrative of Io's wanderings, Prometheus

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expounds more fully how it is that a descendant of Io will release him, announcing prophetically the history of the Danaids and Hypermnestra, whose descendant Hercules will (kill the vulture and) set Prometheus free. Io, with a wild cry of pain, and some incoherent expressions of returning frenzy, leaves the stage. Then follows the

THIRD STASIMON. Vv. 906-927. 'Tis a wise saying that "wedlock in one's own degree is best." May I never be sought in marriage by a god, or know the horrors that Io has suffered from the love of Zeus and the jealousy of Hera.'

EXODOS, or, LAST ACT OF THE PLAY. Vv. 928 to end.

FIRST SCENE. Vv. 928-964. Prometheus again declares that Zeus, for all his despot pride, will one day be humbled. He will raise up against himself an antagonist against whom his thunderbolts will be powerless. The Chorus hint incredulity and advise caution. But Prometheus only answers them with scornful irony, and expresses still more boldly his contempt for Zeus. Meanwhile his words have been heard by Zeus, and the

SECOND SCENE of the Exodos begins with the entrance of Hermes, called Zeus' lackey by Prometheus, who demands in the name of Zeus a full explanation, on pain of increased torture, if he refuse it. Prometheus defiantly refuses. Hermes, after *using persuasion* in vain, uses threats. An earth-

quake will bury him in the earth, where he will lie in a rock's embrace for ages. Then restored to light he will be the prey of a vulture, who will daily devour his liver, nightly renewed. Prometheus undaunted defies Zeus to do his worst, and Hermes, after a word of warning to the Chorus to take care of themselves, which they contemptuously reject, leaves the stage. Then follows the catastrophe. Prometheus, amid a wild tumult of the elements, sinks beneath the earth, crying, ἐσορᾷς μ' ὡς ἔκδικα πάσχω.

The back scene of the stage represented the precipitous side of a ravine among the Scythian mountains, on the front of which Prometheus is fastened. The latter was probably represented by a wooden figure, the words being spoken by an actor from behind the stage.

On the right *περίακτος* (a triangular prism placed at the side of the stage, which, when necessary, could be turned round so as to present three different views) was depicted the sea, on the left a desert country.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΡΑΤΟΣ.

ΒΙΑ.

ΗΦΑΙΣΤΟΣ.

ΠΡΟΜΗΘΕΥΣ.

ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ ΝΥΜΦΩΝ.

ΩΚΕΑΝΟΣ.

ΙΩ Η ΙΝΑΧΟΥ.

ΕΡΜΗΣ.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

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2

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΚΡΑΤΟΣ.

Χθονὸς μὲν ἐς τηλουρὸν ἤκομεν πέδον,
Σκύθην ἐς οἶμον, ἄβατον εἰς ἑρημίαν.
Ἕφαιστε, σοὶ δὲ χρή μέλειν ἐπιστολάς
ἅς σοι Πατὴρ ἐφείτο, τόνδε πρὸς πέτραις
ὑψηλοκρήμυσι τὸν λεωργὸν ὀχμάσαι 5
ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.
τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας.
θνητοῖσι κλέψας ὥπασεν· τοιᾶσδέ τοι
ἀμαρτίας σφέ δει θεοῖς δοῦναι δίκην,
ὥς ἂν διδαχθῇ τὴν Διὸς τυραννίδα 10
στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

ΗΦΑΙΣΤΟΣ.

Κράτος Βία τε, σφῶν μὲν ἐντολὴ Διὸς
ἔχει τέλος δὴ, κούδεν ἐμποδῶν ἔτι·
ἐγὼ δ' ἄτολμός εἰμι συγγενὴ θεὸν
δῆσαι βίᾳ φάραγγι πρὸς δυσχειμέρῳ. 15
πάντως δ' ἀνάγκη τῶνδ' ἐμοὶ τόλμαν σχεθεῖν·
ἐξωριάξαν γὰρ Πατρὸς λόγους βαρὺ.
τῆς ὀρθοβούλου Θέμιδος αἰπυμήτα παῖ,
ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ, 20
ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν
ὄψῃ, σταθευτὸς δ' ἡλίου φοῖβῃ φλογὶ
χροιᾶς ἀμείψῃς ἄνθος· ἀσμένῳ δέ σοι
ἢ ποικιλείμων νύξ ἀποκρύψῃ φῶς,

- πάχνην θ' ἔσαν ἥλιος σκεδᾷ πάλιν· 25
 αἰεὶ δὲ τοῦ παρόντος ἀχθήδων κακοῦ
 τρίσαι σ'· ὁ λωφῆσων γὰρ οὐ πέφυκε πω.
 τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου.
 θεὸς θεῶν γὰρ οὐχ ὑποπήσων χόλον 30
 βροτοῖσι τιμὰς ὥπασας πέρα δίκης.
 ἀνθ' ὧν ἀτερπὴ τήνδε φρουρήσεις πέτραν,
 ὀρθοστάδην, αὔπνος, οὐ κάμπτων γόνυ·
 πολλοὺς δ' ὀδυρμούς καὶ γόους ἀναφελείς 35
 φθέγξει· Διὸς γὰρ δυσπαραίτητοι φρένες·
 ἅπας δὲ τραχὺς, ὅστις ἂν νέον κρατῇ. 35
- ΚΡ. εἰεν· τί μέλλας καὶ κατοικτίζει μάτην;
 τί τὸν θεοῖς ἐχθιστον οὐ στυγείς θεόν,
 ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας;
- ΗΦ. τὸ ξυγγενὲς τοι δεινὸν ἢ θ' ὀμμία.
- ΚΡ. ξύμφημι, ἀνηκουστὲν δὲ τῶν Πατρὸς λόγων 40
 οἷόν τε πῶς; οὐ τοῦτο δαμαίνεις πλέον;
- ΗΦ. αἰεὶ γε δὴ νηλῆς σὺ καὶ θράσους πλέως.
- ΚΡ. ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· σὺ δὲ
 τὰ μηδὲν ὠφελούντα μὴ πόνει μάτην. 45
- ΗΦ. ὦ πολλὰ μισηθεῖσα χειρωναξία.
- ΚΡ. τί νιν στυγείς; πόνων γὰρ, ὥς ἀπλῶ λόγῳ,
 τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.
- Φ. ἔμπας τις αὐτὴν ἄλλος ὠφελεν λαχεῖν.
- ΚΡ. ἅπαντ' ἐπαχθὴ πλὴν θεοῖσι κοιρανεῖν· 50
 ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός.
- ΗΦ. ἔγνωκα τοῖσδε, κούδεν ἀνταιπεῖν ἐχω.
- ΚΡ. οὐκουν ἐπέξει δεσμὰ τῷδε περιβαλεῖν,
 ὥς μὴ σ' ἐλινύοντα προσδερχθῇ πατήρ;
- ΗΦ. καὶ δὴ πρόχειρα ψάλια δέρεσθαι πάρα.
- ΚΡ. λαβῶν νιν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει 55
 ραιστήρι θεῖν, πασσάλευε πρὸς πέτρας.
- ΗΦ. περαίνεται δὴ κού ματᾷ τοῦργον τόδε.
- ΚΡ. δρασσε μάλλον, σφίγγε, μηδαμὴ χάλα·

- δεινὸς γὰρ εὐρεῖν καὶ ἀμηχάνων πόρον
 ΗΦ. ἄραρεν ἤδε γ' ὠλένη δυσεκλύτως. 60
 ΚΡ. καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα
 μάθῃ σοφιστῆς ὢν Διὸς νωθέστερος.
 ΗΦ. πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.
 ΚΡ. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον
 στέρνων διαμπὰξ πασσάλει' ἔρρωμένως. 65
 ΗΦ. αἰαὶ Προμηθεύ, σῶν ὑπερστένω πόνων.
 ΚΡ. σὺ δ' αὖ κατοκνεῖς, τῶν Διὸς τ' ἐχθρῶν ὑπερ
 στένεις· ὅπως μὴ σαιτὸν οἰκτιεῖς ποτέ.
 ΗΦ. ὀρᾷς θέαμα δυσθέατον ὁμμασιν.
 ΚΡ. ὀρῶ κυροῦντα τόνδε τῶν ἐπαζίων. 70
 ἀλλ' ἀμφὶ πλευραῖς μασχαλιστήρας βάλε.
 ΗΦ. δρᾶν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.
 ΚΡ. ἦ μὴν κελεύσω, κάπιθωύξω γε πρὸς.
 χάρει κάτω, σκέλη δὲ κίρκωσον βίᾳ.
 ΗΦ. καὶ δὴ πέπρακται τοῦργον οὐ μακρῷ πόνω. 75
 ΚΡ. ἔρρωμένως νῦν θείνε διατόρους πέδας,
 ὥς οὐπιτιμητῆς γε τῶν ἔργων βαρύς.
 ΗΦ. ὅμοια μορφῇ γλῶσσά σου γηρύεται.
 ΚΡ. σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν
 ὀργῆς τε τραχύτητα μὴ 'πίπλησέ μοι. 80
 ΗΦ. στείχωμεν, ὥς κώλοισιν ἀμφίβληστρ' ἔχει.
 ΚΡ. ἐνταῦθά νυν ὕβριζε, καὶ θεῶν γέρα
 συλῶν ἐφημέροισι προστίθει. τί σοι
 οἰοί τε θνητοὶ τῶνδ' ἀπαντλήσαι πόνων·
 ψευδωνύμως σε δαίμονες Προμηθεῖα 85
 καλοῦσιν· αὐτὸν γὰρ σὲ δεῖ Προμηθέως,
 δῶπ τρόπῳ τῆσδ' ἐκκυλισθήσει τέχνης.

ΠΡΟΜΗΘΕΥΣ.

ὦ Διὸς αἰθῆρ, καὶ ταχύπτεροι πνοαί,
 ποταμῶν τε πηγαί, ποντίων τε κυμάτων

- ἀνήριθμον γέλασμα, παμμήτορ τε γῆ,
 καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ·
 ἴδεσθὲ μ', οἷα πρὸς θεῶν πάσχω θεός.
 δέρχθηθ' οἷαις αἰκίαισιν
 διακναιόμενος τὸν μυριετή
 χρόνον ἀθλεύσω. τοιόνδ' ὁ νέος
 ταγὸς μακάρων ἐξηῦρ' ἐπ' ἐμοὶ
 δεσμὸν ἀεικῆ.
 φεῦ φεῦ· τὸ παρὸν τό τ' ἐπερχόμενον
 πῆμα στενάχω, πῇ ποτε μόχθων
 χρὴ τέρματα τῶνδ' ἐπιτεῖλαι.
 καίτοι τί φημι; πάντα προὔξεπίσταμαι
 σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον
 πῆμ' οὐδὲν ἤξει· τὴν πεπρωμένην δὲ χρὴ
 αἶσαν φέρειν ὡς ῥᾶστα, γιγνώσκονθ' ὅτι
 τὸ τῆς Ἀνάγκης ἔστ' ἀδήριτον σθένος.
 ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας
 οἶόν τέ μοι τάσδ' ἐστί. θνητοῖς γὰρ γέρα
 πορῶν ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας·
 νερθηκοπλήρωτον δὲ θηρῶμαι πυρὸς
 πηγῇν κλοπαίαν, ἥ διδάσκαλος τέχνης
 πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.
 τοιάσδε ποινὰς ἀμπλακημάτων τίνω,
 ὑπαίθριος δεσμοῖς ἑπεπασσαλευμένος.
 ᾄ ᾄ, ἔα ἔα.
 τίς ἀχῶ, τίς ὁδμὰ προσέπτα μ' ἀφεγγής,
 θεόσυτος, ἥ βρότειος, ἥ κεκραμένη;
 ἔκετο τερμόνιον ἐπὶ πάγον
 πόνων ἐμῶν θεωρὸς, ἥ τί δὴ θέλων;
 ὁρᾷτε δεσμώτην με δύσποτμον θεόν,
 τὸν Διὸς ἐχθρὸν, τὸν πᾶσι θεοῖς
 δι' ἀπεχθείας ἐλθόνθ', ὁπόσοι
 τὴν Διὸς αὐτὴν εἰσοιχενῶσιν,
 διὰ τὴν λίαν φιλότητα βροτῶν.

90

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100

105

110

115

120

φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω
 πέλας οἰωνῶν; αἰθῆρ δ' ἐλαφραῖς 125
 πτερύγων ῥιπαῖς ὑποσυρίζει.
 πᾶν μοι φοβερὸν τὸ προσέρπον.

ΧΟΡΟΣ.

μηδὲν φοβηθῆς· φίλῃα στρ. ά.
 γὰρ ἦδε τάξις πτερύγων
 θοαῖς ἀμύλλαις προσέβα 130
 τόνδε πάγον, πατρώας
 μόγισ παρειπούσα φρένας.
 κραιπνοφόροι δέ μ' ἐπεμψαν αὔραι·
 κτύπου γὰρ ἄχὼ χάλυβος
 διῆξεν ἀντρων μυχόν, ἐκ δ' ἐπληξέ μου 135
 τὰν θεμερῶπιν αἰδῶ·
 σύθην δ' ἀπέδιλους ὄχῳ πτερωτῶ.

P

αἰαὶ αἰαῖ,
 τῆς πολυτέκνου Τηθύος ἔκγονα, 140
 τοῦ περὶ πᾶσάν θ' εἰλισσομένου
 χθόν' ἀκοιμήτῳ ρεύματι παῖδες
 πατρὸς Ὠκεανοῦ, δέρχθητ', ἐσιδισθ'
 οἷω δεσμῶ πρόσπορπατὸς
 τῆσδε φάραγγος σκοπέλοις ἐν ἄκροις 145
 φρουρὰν ἄζηλον ὀχῆσω.

O.

λεύσσω, Προμηθεῦ, φοβερά δ' ἀντ. ά.
 ἐμοῖσιν ὄσσοις ὀμίχλα
 προσῆξε πλήρης δακρύων,
 σὸν δέμας εἰσιδούσῃ 150
 πέτρῃ προσαναινόμενον
 ταῖσδ' ἀδαμαντοδέτοισι λύμαις·
 νέοι γὰρ οἰακονόμοι
 κρατουσ' Ὀλύμπου· νεοχμοῖς δὲ δὴ νόμοις
 Ζεὺς ἀθέτως κρατύνει, 155
 τὰ πρὶν δὲ πελώρια νῦν ἄϊστα.

- ΠΡ. εἰ γὰρ μ' ὑπὸ γῆν νέρθεν θ' Ἄιδου
 τοῦ νεκροδέγμονος εἰς ἀπέραντον
 Τάρταρον ἦκεν δεσμοῖς ἀλύτοις 160
 ἀγρίως πελάσας, ὥς μήτε θεὸς
 μήτε τις ἄλλος τοῖσδ' ἐπεγῆθει
 νῦν δ' αἰθέριον κίνυγμα τάλας
 ἔχθροῖς ἐπὶ χαρτα πέπονθα.
- ΧΟ. τίς ὦδε τλησικάρδιος στρ. β'.
 θεῶν, ὅτῳ τὰδ' ἐπὶ χαρῇ; 166
 τίς οὐ ξυνασχαλᾷ κακοῖς
 τεοῖσι δίχα γε Διός; ὁ δ' ἐπικότως ἀεὶ
 τιθέμενος ἀγναμπτον νόον
 δάμναται οὐρανιαν 170
 γένναν· οὐδὲ λήξει, πρὶν ἂν ἡ κορέση κέαρ, ἡ παλάμη τινι
 τὰν δυσάλωτον ἔλῃ τις ἀρχάν.
- ΠΡ. ἡ μὴν ἔτ' ἐμοῦ, καί περ κρατεραῖς
 ἐν γυιοπέδαις αἰκίζομένου, 175
 χρεῖαν ἔξει μακάρων πρύτανις,
 δεῖξαι τὸ νέον βούλευμ', ὑφ' ὅτου
 σκῆπτρον τιμάς τ' ἀποσυλᾶται.
 καὶ μ' οὔτι μελιγλώσσοις πειθοῦς
 ἐπαιδοῖσιν θέλξει, στερεάς τ' 180
 οὐποτ' ἀπειλὰς πτήξας τόδ' ἐγὼ
 καταμηνύσω, πρὶν εἰν ἐξ ἀγρίων
 δεσμῶν χαλᾶσθαι, ποινὰς τε τίνειν
 τῆσδ' αἰκίας ἐβελήσθαι.
- ΧΟ. σὺ μὲν θρασὺς τε καὶ πικραῖς ἀντ. β'.
 δύσαισιν οὐδὲν ἐπιχαλᾶς, 186
 ἀγαν δ' ἐλευθεροστομοῖς.
 ἐμὰς δὲ φρένας ἐρέθισε διατόρος φόβος·
 δέδια γὰρ ἀμφὶ σαῖς τύχαις,
 πᾶ ποτε τῶνδε πόνων 190
 χρή σε τέρμα κέλσαντ' ἐσιδεῖν· ἀκίχῃτα γὰρ ἦθεα καὶ
 κέαρ

- P. ἀπαράμυθον ἔχει Κρόνου παῖς.
οἷδ' ὅτι τραχὺς καὶ παρ' ἑαντῷ
τὸ δ(καιο)ν ἔχων Ζεὺς· ἀλλ' ἔμπας 195
[οἶω,] μαλακογνώμων
ἔσται ποθ', ὅταν ταύτῃ ραισθῇ·
τὴν δ' ἀτέραμνον στορέσας ὀργῇ
εἰς ἄρθμον ἐμοὶ καὶ φιλότῃτα
σπεύδων σπεύδοντί ποθ' ἤξει. 200
- O. πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,
ποῖω λαβὼν σε Ζεὺς ἐπ' αἰτιάματι
οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται·
δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ.
P. ἀλγινὰ μὲν μοι καὶ λέγειν ἔστιν τάδε, 205
ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.
ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου,
στάσις τ' ἐν ἀλλήλοισιν ὠροθύνητο,
οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρόνον,
ὥς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοῦμπαλιν 210
σπεύδοντες, ὥς Ζεὺς μήποτ' ἄρξειεν θεῶν·
ἐνταῦθ' ἐγὼ τὰ λῶστα βουλευῶν πιθεῖν
Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα,
οὐκ ἡδυνήθην· αἰμύλας δὲ μηχανὰς
ἀτιμάσαντας καρτεροῖς φρονήμασιν 215
ῥοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν.
ἐμοὶ δὲ μήτηρ οὐχ ἀπαξ μόνον Θέμις,
καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία,
τὸ μέλλον ἢ κραίνοιτο προὔτεθεσπίκει,
ὥς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν 220
· χρεῖη, δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν.
τοιαῦτ' ἐμοὶ λόγοισιν ἐξηγουμένου,
οὐκ ἤξιωσαν οὐδὲ προσβλέψαι τὸ πᾶν.
κράτιστα δὴ μοι τῶν παρεστώτων τότε
ἐφαίνετ' εἶναι προσλαβόντα μητέρα 225
ἐκόνθ' ἐκόντι Ζηνὶ συμπαρασταεῖν.

	<p>ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθῆς κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον αὐτοῖσι συμμάχοισι. τοιάδ' ἐξ ἐμοῦ ὁ τῶν θεῶν τύραννος ὠφελήμενος κακαῖσι ποιναῖς ταῖσδέ μ' ἐξημέψατο. ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι νόσημα, τοῖς φίλοισι μὴ πεποιθέναι. ὁ δ' οὖν ἐρωτᾷ, αἰτίαν καθ' ἣντινα αἰκίζεται με, τοῦτο δὴ σαφηνιώ. ὅπως τάχιστα τὸν πατρῶον ἐς θρόνον καθέξω, εὐθὺς δαίμοσιν νέμει γέρα ἄλλοισιν ἄλλα, καὶ διεστοιχίζω ἀρχήν· βροτῶν δὲ τῶν ταλαιπῶρων λόγον οὐκ ἔσχεν οὐδέν, ἀλλ' αἰστώσας γένος τὸ πᾶν ἔχρηξεν ἄλλο φιλῦσαι νέον. καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ· ἐγὼ δ' ἐτόλμησ'· ἐξελυσάμην βροτοῖς τοῦ μὴ διαρραισθέντος εἰς Ἄιδου μολεῖν. τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι, πάσχειν μὲν ἀλγυναισιν, οἰκτραῖσιν δ' ἰδεῖν· θνητοῖς δ' ἐν οἴκῳ προθέμενος τούτου τυχεῖν οὐκ ἤξιώθην αὐτὸς, ἀλλὰ νηλεῶς ὦδ' ἐρρύθμισμαι, Ζηνὶ δυσκλεῖς θέα. σιδηρόφρων τε καὶ πέτρας εἰργασμένος, δοσις, Προμηθεῦ, σοῖσιν οὐ ξυνασχαλῆ μόχθοις· ἐγὼ γὰρ οὔτ' ἂν εἰσιδεῖν τάδε ἔχρηξον, εἰσιδοῦσά τ' ἠλγύνθην κέαρ. καὶ μὴν φίλοις ἐλινδὸς εἰσορᾶν ἐγώ. μὴ πού τι προὔβης τῶνδε καὶ περαιτέρω; θνητοῦς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον. τὸ ποῖον εὐρὼν τῆσδε φάρμακον νόσου; τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα. μέγ' ὠφελήμα τούτ' ἔδωρήσω βροτοῖς. πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ὥπασα.</p>	<p>230</p> <p>235</p> <p>240</p> <p>245</p> <p>250</p> <p>255</p> <p>260</p>
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- XO. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι;
 ΠΡ. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.
 XO. τοιοῖσδε δὴ σε Ζεὺς ἐπ' αἰτιάμασιν
 αἰκίζεται τε κούδαμῃ χαλᾷ κακῶν;
 οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον;
 285
 ΠΡ. οὐκ ἄλλο γ' οὐδὲν, πλὴν ὅταν κείνῳ δοκῇ.
 XO. δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὁρᾷς ὅτι
 ἡμαρτες; ὥς δ' ἡμαρτες, οὐτ' ἔμοι λέγειν
 καθ' ἥδονήν, σοί τ' ἄλγος. ἀλλὰ ταῦτα μὲν
 μεθώμεν, ἄθλου δ' ἐκλυσιν ζῆτει τινά.
 270
 ΠΡ. ἐλαφρόν, ὅστις πημάτων ἔξω πόδα
 ἔχει, παραινεῖν νουθετεῖν τε τὸν κακῶς
 πράσσοντ'. ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην.
 ἐκὼν ἐκὼν ἡμαρτον, οὐκ ἀρνήσομαι.
 275
 θνητοῖς δ' ἀρήγων αὐτὸς ἡύρόμην πόνους.
 οὐ μὴν τι ποιναῖς γ' ὑόμην τοῖσι με
 κατισχυνανέσθαι πρὸς πέτραις πεδαρσίοις,
 τυχόντ' ἐρήμου τοῦδ' ἀγέιτονος πάγου.
 καίτοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχῃ,
 280
 πέδοι δὲ βᾶσαι τὰς προσερπούσας τύχας
 ἀκούσαθ', ὥς μάθητε διὰ τέλους τὸ πᾶν.
 πείθεσθέ μοι, πείθεσθε, συμπονήσατε
 τῷ νῦν μογοῦντι. ταῦτά τοι πλανωμένη
 πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.
 285
 XO. οὐκ ἀκούσας ἐπεθώυξας
 τοῦτο, Προμηθεῦ·
 καὶ νῦν ἐλαφρῷ ποδὶ κραιπνόστυτον
 θᾶκον προλιπούς· αἰθέρα θ' ἀγνὸν
 πόρον οἰωνῶν, ὀκριοέσση
 290
 χθονὶ τῇδε πελώ· τοὺς σοὺς δὲ πόνους
 χρῆζω διὰ παντὸς ἀκούσαι.

ΩΚΕΑΝΟΣ.

ἦκω δολιχῆς τέρμα κελεύθου

- διαμειψάμενος πρὸς σε, Προμηθεῦ,
 τὸν πτερυγική τόνδ' οἰωνὸν
 γνῶμη στομίων ἄτερ εὐθύνων. 295
 ταῖς σαῖς δὲ τύχαις, ἔσθι, συναλγῶ·
 τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως
 ἔσαναγκάζει, χωρὶς τε γένους
 οὐκ ἔστιν ὅτῳ μείζονα μοῖραν
 νείμαιμ' ἢ σοί. 300
 γνῶσει δὲ τὰδ' ὥς ἔτυμ', οὐδὲ μάτην
 χαριτογλωσσσεῖν ἐνι μοι· φέρε γάρ,
 σήμαιν' ὅτι χρή σοι ξυμπράσσειν·
 οὐ γάρ ποτ' ἔρεῖς ὥς Ὀκεανοῦ
 φίλος ἐστὶ βεβαιότερός σοι. 305
- ΠΡ. ἔα, τί χρήμα; καὶ σὺ δὴ πόνων ἐμῶν
 ἦκεις ἐπόπτης; πῶς ἐτόλμησας, λιπὼν
 ἐπώνυμόν τε βεῦμα καὶ πετρηρεφή
 αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα
 ἔλθειν ἐς αἶαν; ἢ θεωρήσων τύχας 310
 ἐμὰς ἀφίξει καὶ ξυνασχαλῶν κακοῖς;
 δέρκου θέαμα, τόνδε τὸν Διδε φίλον,
 τὸν ξυγκαταστήσαντα τὴν τυραννίδα,
 οἷσιν ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.
- ΩΚ. ὀρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι 315
 θέλω τὰ λῦστα, καίπερ ὄντι ποικίλῃ.
 γίγνωσκε σαυτὸν, καὶ μεθάρμοσαι τρόπους
 νέους· νέος γάρ καὶ τύραννος ἐν θεοῖς.
 εἰ δ' ᾧδε τραχεῖς καὶ τεθηγμένους λόγους
 ῥίψεις, τάχ' ἂν σου καὶ μακρὰν ἀνωτέρω 320
 θακῶν κλύοι Ζεὺς, ὥστε σοι τὸν νῦν χόλον
 παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.
 ἀλλ', ὦ ταλαίπωρ', ἃς ἔχεις ὀργὰς ἄφες,
 ζήτει δὲ τῶνδε πημάτων ἀπαλλαγὰς.
 ἀρχαί' ἴσως σοι φαίνομαι λέγειν τάδε· 325
 τοιαῦτα μέντοι τῆς ἀγαν ὑψηγόρου

- γλώσσης, Προμηθεῦ, τάπ'χειρα γίνεται.
 σὺ δ' οὐδέπω ταπεινός, οὐδ' εἴκεις κακοῖς,
 πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
 οὐκ οὖν ἐμοὶ γὰρ χρώμενος διδασκάλη 330
 πρὸς κέντρα κῶλον ἐκτενείς, ὁρῶν ὅτι
 τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.
 καὶ νῦν ἐγὼ μὲν εἰμι καὶ πειράσομαι
 εἰ δύνωμαι τῶνδ' ἐκλῦσαι πόνων.
 σὺ δ' ἡσύχαζε, μηδ' ἄγαν λαβροστόμει. 335
 ἢ οὐκ οἶσθ' ἀκριβῶς, ὧν περισσόφρων, ὅτι
 γλώσση ματαία ζῆμιά προστρίβεται ;
 ΠΡ. ζηλῶ σ', ὁθούνεκ' ἐκτὸς αἰτίας κυρεῖς,
 πάντων μετασχὼν καὶ τετολμηκῶς ἐμοί.
 καὶ νῦν ἕασον, μηδέ σοι μελησάτω· 340
 πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής.
 πάπταινε δ' αὐτὸς μὴ τι πημανθῆς ὁδῷ.
 ΩΚ. πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς
 ἢ σαυτὸν· ἔργῳ κοῦ λόγῳ τεκμαίρομαι.
 ὁρμώμενον δὲ μηδαμῶς ἀντισπάσης· 345
 αὐχῶ γὰρ, αὐχῶ τήνδε δωρεὰν ἐμοὶ
 δώσειν Δι' ὥστε τῶνδ' ἐκλῦσαι πόνων.
 ΠΡ. τὰ μὲν σ' ἐπαινῶ, κοῦδαμὴ λήξω ποτέ·
 προθυμίας γὰρ οὐδὲν ἁλλείπεις· ἀτὰρ
 μηδὲν πόνει· μάτην γὰρ, οὐδὲν ὠφελῶν 350
 ἐμοί, πονήσεις, εἴ τι καὶ πονεῖν θέλεις.
 ἀλλ' ἡσύχαζε, σαυτὸν ἐκποδῶν ἔχων·
 ἐγὼ γὰρ οὐκ εἰ δυστυχῶ, τοῦδ' ἔνεκα
 θέλοισ' ἂν ὥς πλείστοισι πημονὰς τυχεῖν
 οὐ δῆτ', ἐπεὶ με καὶ κασιγνήτου τύχαι 355
 τέρουσ' Ἀτλαντος, ὃς πρὸς ἑσπέρους τόπους
 ἔστηκε κίον· οὐρανοῦ τε καὶ χθονὸς
 ὥμοις ἐρείδων, ἄχθος οὐκ εὐάγαλον.
 τὸν γηγενή τε Κιλικίων οἰκῆτορα
 ἀντρων ἰδὼν ᾤκτερα, δάϊον τέρας,

	ἐκατογκάρανον πρὸς βίαν χειρούμενον Τυφῶνα θούρον, πᾶσιν δς ἀνέστη θεοῖς, σμερδναῖσι γαμφηλαῖσι συρλίζων φόνον· ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας, ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ·	365
	ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἀγρυπνον βέλος, καταιβάτης κεραυνὸς ἐκπνέων φλόγα, δς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων κομπασμάτων· φρένας γὰρ εἰς αὐτὰς τυπεῖς ἐφειψαλώθη κάξεβροντήθη σθένος·	370
	καὶ νῦν ἀχρεῖον καὶ παράορον δέμας κεῖται στενωποῦ πλησίον θαλασσοῦ ἱπούμενος ῥίζαισιν Αἰτναῖαις ὑπο· κορυφαῖς δ' ἐν ἄκραις ἤμενος μυδροκτυπεῖ Ἕφαιστος, ἐνθεν ἐκραγήσονται ποτε	375
	ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις τῆς καλλικάρπου Σικελίας λευροῦς γύας· τοιόνδε Τυφῶς ἐξαναΐξεαι χόλον θερμῆς ἀπλάτου βέλεσι πυρπνίου ζάλης, καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος.	380
	σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου χρήξεις· σεαυτὸν σῶξ' ὅπως ἐπίστασαι· ἐγὼ δὲ τὴν παρούσαν ἀντλήσω τύχην, ἔστ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.	
ΩΚ.	οὐκουν, Προμηθεῦ, τοῦτο γινώσκεις, ὅτι τόργῆς νοσοῦσης εἰσὶν ἱατροὶ λόγοι;	385
ΠΡ.	ἔάν τις ἐν καιρῷ γε μαλθάσῃ κέαρ, καὶ μὴ σφυδῶντα θυμὸν ἰσχυναίνῃ βίᾳ.	
ΩΚ.	ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν τίνα ὀρᾶς ἐνοῦσαν ζημίαν; δίδασκέ με.	390
ΠΡ.	μόχθον περισσὸν κουφόνουν τ' εὐθίαν.	
ΩΚ.	ἔα με τῇδε τῇ νόσῳ νοσεῖν, ἐπεὶ κέρδιστον εὖ φρονούντα μὴ δοκεῖν φρονεῖν.	
ΠΡ.	ἐμὸν δοκήσει τάμπλάκημ' εἶναι τόδε.	

- ΩΚ. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν. 395
 ΠΡ. μὴ γάρ σε θρήνος οὐμὸς εἰς ἔχθραν βάλλῃ.
 ΩΚ. ἢ τῷ νέον θακοῦντι παγκρατεῖς ἔδρας;
 ΠΡ. τούτου φυλάσσου μὴ ποτ' ἀχθεσθῇ κέαρ.
 ΩΚ. ἢ σὴ, Προμηθεῦ, ξυμφορὰ διδάσκαλος.
 ΠΡ. στέλλου, κομίζου, σῶζε τὸν παρόντα νοῦν. 400
 ΩΚ. ὀρμωμένῳ μοι τόνδ' ἐθώψας λόγον·
 λευρὸν γὰρ οἶμον αἰθέρος ψαῖραι πτεροῖς
 τετρασκελῆς οἰωνός· ἄσμενος δέ τῶν
 σταθμοῖς ἐν οἰκέλοισι κάμψειεν γόνυ. 404
 ΧΟ. στένω σε τὰς οὐλομένας τύχας, Προμηθεῦ· στρ. α.
 δακρυσίστακτον ἀπ' ὄσσων ῥαδινῶν δ' εἰβομένα ῥέος
 *
 παρειὰν
 νοτίοις ἔτεγξα παγαῖς· 410
 ἀμέγαρτα γὰρ τάδε· Ζεὺς δ' ἰδίῳ νόμοις κρατύνων
 ὑπερήφανον θεοῖς τοῖς πάρος ἐνδείκνυσιν αἰχμάν.
 πρόπασα δ' ἤδη στονόεν λέλακε χώρα, ἀντ. α.
 μεγαλοσχήμενά τ' ἀρχαιοπρεπῇ *δακρυχέει στένουσα
 τὰν σὰν 417
 ξυνομαιμόνων τε τιμὰν,
 ὀπόσοι τ' ἔποικον ἀγνῶς Ἀσίας ἔδος νέμονται, 420
 μεγαλοστόνοισι σοῖς πῆμασι συγκάμνουσι θνατοί·
 Κολχίδος τε γᾶς ἔνοικοι στρ. β'.
 παρθένοι, μάχας ἄτρεστοι,
 καὶ Σκύθης ὄμιλος, οἱ γᾶς 425
 ἔσχατον τόπον ἀμφὶ Μαιῶτιν ἔχουσι λίμναν·
 ἴ' Ἀραβίας τ' ἄρειον ἄνθος, ἀντ. β'
 ὑψίκρημνον οἱ πόλισμα
 Καυκάσου πέλας νέμονται, 430
 δαίῳ στρατὸς, ὀξυπρόροισι βρέμων ἐν αἰχμαῖς.
 μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις,
 δαμέντ' ἀδαμαντοδέτοις
 Τιτᾶνα λύμαις εἰσιδόμαν θεῶν 435
 "Ἀτλανθ', ὅς αἰὲν

ὑπέροχον σθένης κραταιὸν

οὐράνιον τε πόλον

νώτοισ ὑποσπένάζει.

βοῶ δὲ πόντιος κλύδων

ξυμπίντων, στένει βυθὸς,

440

κελαινὸς δ' Ἄϊδος ὑποβρέμει μυχὸς γᾶς,

παγαί θ' ἀγνωρῦτων ποταμῶν

στένουσιν ἄλγος οἰκτρόν.

ΠΡ.

μή τοι χλιδῇ δοκαίτε μηδ' αὐθαδίᾳ

σιγᾶν με· συννοίᾳ δὲ δάπτομαι κέαρ,

445

ὄρων ἑμαυτὸν ὧδε προσελοῦμενον.

καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα

τίς ἄλλος ἢ ἡ γῶ παντελῶς διώρισεν;

ἀλλ' αὐτὰ σιγῶ· καὶ γὰρ εἰδυῖαισιν ἂν

ὑμῖν λέγοιμι. τὰν βροτοῖς δὲ πῆματα

450

ἀκούσαθ', ὥς σφᾶς νηπίους ὄντας τὸ πρὶν

ἔνους ἔθηκα καὶ φρενῶν ἐπηβόλους.

λέξω δὲ, μέμψιν οὐτὶν ἀνθρώποις ἔχων,

ἀλλ' ὧν δέδωκ' εὖνοιαν ἐξηγούμενος·

οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,

455

κλύοντες οὐκ ἤκουον· ἀλλ' ὄνειράτων

ἀλίγκιοι μορφαῖσι τὸν μακρὸν χρόνον

ἔφυρον εἰκὴ πάντα, κοῦτε πλινθυφεῖς

δόμους προσείλους ἦσαν, οὐ ξυλουργίαν·

κατῶρυχες δ' ἔναιον, ὥστ' ἀήσυροι

460

μύρμηκες, ἀντρων ἐν μυχοῖς ἀνηλλόις.

ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ,

οὔτ' ἀνθεμῶδους ἥρος, οὔτε καρπίμου

θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν

ἔπρασσον, ἔς τε δὴ σφιν ἀντολὰς ἐγὼ

465

ἄστρων ἔδεξα τὰς τε δυσκρίτους δύσεις.

καὶ μὴν ἀριθμὸν, ἔσοχον σοφισμάτων,

ἐξηύρον αὐτοῖς, γραμμάτων τε συνθέσεις,

μνήμης ἀπάντων μουσομήτορ' ἐργάνην·

- κᾶζεξα πρῶτος ἐν ζυγοῖσι κνώδαλα 470
 ζεύγλαισι δουλεύοντα σώμασιν θ', ὅπως
 θνητοῖς μεγίστων διάδοχοι μοχθημάτων
 γένοινθ'. ὑφ' ἄρμα τ' ἤγαγον φιληνούς
 ἵππους, ἀγαλμα τῆς ὑπερπλούτου χλιδῆς.
 θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ 475
 λινόπτερ' ἤρεε ναυτῶν ὀχήματα.
 τοιαῦτα μηχανήματ' ἐξευρὼν τάλας
 βροτοῖσιν, αὐτὸς οὐκ ἔχω σοφισμό' ὅτῃ
 τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ.
 XO. πέπονθας αἰκὲς πῆμ'. ἀποσφαλεῖς φρενῶν 480
 πλανῶ, κακὸς δ' ἱατρὸς ὥς τις, ἐς νόσον
 πεσὼν ἀθυμεῖς, καὶ σεαυτὸν οὐκ ἔχεις
 εὐρεῖν ὁποίοις φαρμάκοις ἰάσιμος.
 IP. τὰ λοιπὰ μου κλύουσα θαυμάσει πλέον, 485
 οἷας τεχνὰς τε καὶ πόρους ἐμησάμην.
 τὸ μὲν μέγιστον, εἰ τις ἐς νόσον πέσοι,
 οὐκ ἦν ἀλέξημ' οὐδέν, οὔτε βρώσιμον,
 οὐ χριστὸν, οὔτε πιστόν· ἀλλὰ φαρμάκων
 χρεῖα κατεσκέλλοντο, πρὶν γ' ἐγὼ σφίσι 490
 ἔδειξα κράσεις ἡπίων ἀκεσμάτων,
 αἷς τὰς ἀπάσας ἐξαμύνονται νόσους.
 τρόπους τε πολλοὺς μαντικῆς ἐστοίχισα,
 κᾶκρινα πρῶτος ἐξ ὄνειράτων ἃ χρὴ
 ἔπαρ γενέσθαι, κληδόνας τε δυσκρίτους
 ἐγνώρισ' αὐτοῖς· ἐνοδίου τε συμβόλους 495
 γαμψωνύχων τε πτήσιν οἰωνῶν σκεθρῶς
 διώρισ', οἵτινές τε δεξιοὶ φύσιν,
 εὐωνύμους τε, καὶ δῖαιταν ἦντινα
 ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
 ἔχθραι τε καὶ στέργηθρα καὶ ξυνεδραῖαι· 500
 σπλάγχων τε λειότητα, καὶ χροιάν τίνα
 ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονήν,
 χολῆς λοβοῦ τε ποικίλην εὐμορφίαν.

- κνίσῃ τε κῶλα συγκαλυπτὰ καὶ μακρὰν
 ὀσφὺν πυρώσας δυστέκμαρτον εἰς τέχνην 505
 ᾧδωσα θνητοὺς· καὶ φλογωπὰ σήματα
 ἔξωμμάτωσα πρόσθεν ὄντ' ἐπάργεμα.
 τοιαῦτα μὲν δὴ ταῦτ'· ἔνερθε δὲ χθονὸς
 κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,
 χαλκὸν, σίδηρον, ἄργυρον, χρυσόν τε τίς 510
 φήσειεν ἂν πάροιθεν ἔξυρῆν ἐμοῦ;
 οὐδεὶς, σάφ' οἶδα, μὴ μάτην φλῦσαι θέλων.
 βραχεὶ δὲ μύθῳ πάντα συλλήβδην μάθε,
 πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.
 XO. μὴ νυν βροτοὺς μὲν ὠφέλει καιροῦ πέρα, 515
 σαυτοῦ δ' ἀκήδει δυστυχοῦντος· ὥς ἐγὼ
 εὐελπίς εἰμι τῶνδ' ἐσ' ἐκ δεσμῶν ἔτι
 λυθέντα μηδὲν μείον ἰσχύσαιν Διός.
 ΠΡ. οὐ ταῦτα ταύτῃ Μοῖρᾳ πῶ τελεσφόρος 520
 κρᾶναι πέπρωται· μυρίαὶς δὲ πημοναῖς
 δύαις τε καμφθεῖς, ᾧδε δεσμὰ φυγγάνω.
 τέχνη δ' Ἀνάγκης ἀσθενεστέρα μακρῶ.
 XO. τίς οὖν Ἀνάγκης ἐστὶν οἰακοστρόφος;
 ΠΡ. Μοῖραι τρίμορφοι μνήμονές τ' Ἑρινύες.
 XO. τούτων ἄρα Ζεὺς ἐστὶν ἀσθενέστερος; 525
 ΠΡ. οὐκ οὖν ἂν ἐκφύγοι γε τὴν πεπρωμένην.
 XO. τί γὰρ πέπρωται Ζηνὶ, πλὴν αἰὲ κρατεῖν;
 ΠΡ. τοῦτ' οὐκέτ' ἂν πύθοιο, μηδὲ λιπάρει.
 XO. ἦ πού τι σεμνὸν ἐστὶν ὁ ξυναμπέχεις.
 ΠΡ. ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς 530
 καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος
 ὅσον μάλιστα· τόνδε γὰρ σῶζων ἐγὼ
 δεσμοὺς ἀεικέεις καὶ δύας ἐκφυγγάνω.
 XO. μηδ' αὖ δ' ὅ πάντα νέμων 535
 θεῖτ' ἐμὰ γνῶμα κράτος ἀντίπαλον Ζεὺς,
 μὴδ' ἐλινύσαιμι θεοὺς ὅσιναις θεοῖσιν ποτινισσομένα
 βουφόνους παρ' Ὀκεανοῦ πατρὸς ἀσβεστον πόρον.

στρ. α'.

536

- μηδ' ἀλίτοιμι λόγοις· 541
 μάλα μοι τοῦτ' ἐμμένει
 καὶ μήποτ' ἐκτακείη.
 ἀδύ τι θαρσαλέαις ἀντ. α'.
 τὸν μακρὸν τείνειν βίον ἑλπίσι, φαναῖς 546
 θυμὸν ἀλδαίνουσιν ἐν εὐφροσύναις· φρίσσω δέ σε δερ-
 κομένα
 μυρίοις μόχοις διακναιόμενον * * * 550
 Ζῆνα γάρ οὐ τρομέων
 ἰδίᾳ γνώμα σέβει
 θνατοὺς ἄγαν, Προμηθεῦ. [στρ. β'.
 φέρ' ὅπως ἀχαρὶς χάρις, ὦ φίλος, εἰπὲ ποῦ τίς ἀλκά ;
 τίς ἐφαμερίων ἀρηξίς ; οὐδ' ἐδέρχθης 556
 ὀλιγοδρανίαν ἄκιυν,
 ἰσύνειρον, ἧ τὸ φωτῶν ἀλαδὸν * δέδεται γένος ἐμπεπο-
 δισμένον ; οὕτως 560
 τὰν Διὸς ἁρμονίαν
 θνατῶν παρεξίασιν βουλαί. [ἀντ. β'.
 ἔμαθον τάδε σὰς προσιδούσ' ὀλοὰς τύχας, Προμηθεῦ·
 τὸ διαμφίδιον δέ μοι μέλος προσέπτα 566
 τόδ' ἐκεῖνός θ', ὅτ' ἀμφὶ λουτρὰ
 καὶ λέχος σὸν ὑμεναίου λότατι γάμων, ὅτε τὰν ὁμοπάτριον
 ἔδνοις
 ἀγαγὲς Ἑσιόναν 570
 πιθὼν δάμαρτα κοινὸν ἑκτρον.

ΙΩ.

- τίς γῆ ; τί γένος ; τίνα φῶ λεύσσειν
 τόνδε χαλινόισιν ἐν πετρίνοισιν
 χεῖμαζόμενον ; τίνας ἀμπλακίας
 ποινὰς ὀλέκει ; σήμενον ὅποι 575
 γῆς ἢ μογερὰ πεπλάνημα.
 ᾧ ᾧ, ἔα ἔα·

	χρία τις αὖ με τὰν τάλαιναν οἴστρος· εἰδῶλον Ἄργου γηγενοῦς·	
	ἄλευ', ἃ δᾶ· φοβοῦμαι	580
	τὸν μυριωπὸν εἰσπορώσα βούταν. ὁ δὲ πορεύεται δόλιον ὅμι' ἔχων, ὃν οὐδὲ κατθανόντα γαῖα κεύθεα.	
	ἀλλὰ με τὰν τάλαιναν ἐξ ἐνέρων περὼν κυναγεθεῖ,	585
	πλανῶ τε νήστιν ἀνὰ τὰν παραλίαν ψάμμιν. ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ	στρ.
	ἀχέτας ὑπνοδόταν νόμον. ἰὼ, ἰὼ, πόποι, ὦ πόποι, ποῖ μ' ἄγουσι τηλέπλανοι πλάναι;	591
	τί ποτέ μ', ὦ Κρόνιε παῖ, τί ποτε ταῖσδ' ἐνέξευξας εὐρὼν ἀμαρτοῦσαν πημοσύναις; ἐῖ,	
	οἰστροηλάτῃ δὲ δειμάτι δειλαίαν	595
	παράκοπον ᾧδε τείρεις;	
	πυρί με φλέξον, ἥ χθονὶ κάλυψον, ἥ ποντίοις δάκυσσι δὺς βορὰν,	
	μηδὲ μοι φθονήσης εὐγμάτων, ἀναξ:	600
	ἄδην με πολύπλανοι πλάναι γεγυμνάκασιν, οὐδ' ἔχω μαθεῖν ὅπα πημονὰς ἀλύξω.	
ΠΡ.	κλύεις φθέγμα τῆς βούκερω παρθένου; πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης τῆς Ἰναχείας; ἡ Διὸς θάλπει κέαρ ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους Ἦρᾳ στυγιγτὸς πρὸς βίαν γυμνάζεται.	605
ΙΩ.	πόθεν ἐμοῦ σὺ πατὴρ δνομ' ἀπύεις; εἰπέ μοι τᾷ μογερῷ, τίς ὦν, τίς ἄρα μ', ὦ τάλας τὰν ταλαίπωρον ᾧδ' ἐτήτυμα προσθροεῖς θεόσυτόν τε νόσον ὀνόμασας, ἃ μαραίνει με χρίουσα κέντροισι	ἀντ. 611

- φοιταλέοις ; ἐή. 616
 σκιρτημάτων δὲ νῆστισιν αἰκίαις
 λαβρόσυτος ἦλθον, *Ἦρας
 ἐπικότοισι μῆδεσι δαμείσα· δυσδαιμόνων δὲ τίνες, οἱ, ἐή,
 οἱ' ἐγὼ μογοῦσιν ; 621
 ἀλλὰ μοι τορῶς
 τέκμηρον ὅτι μ' ἐπαμμένει
 παθεῖν, τί μή με χρή· τί φάρμακον νόσου,
 δεῖξον, εἴπερ οἶσθα. 625
 θρόε, φράζε τᾷ δυσπλάνῳ παρθένῳ.
 ΠΡ. λέξω τορῶς σοι πᾶν ὅπερ χρήζεις μαθεῖν,
 οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ,
 ὥσπερ δίκαιον πρὸς φίλους οἶγειν στόμα.
 πυρὸς βροτοῖς δοτῆρ' ὄρας Προμηθεά. 630
 Ω. ὦ κοινὸν ὠφέλημα θνητοῖσιν φανείς,
 τλήμων Προμηθεῦ, τοῦ δίκην πάσχεις τάδε ;
 ΠΡ. ἄρμοι πέπαυμαι τοὺς ἐμοὺς θρηνῶν πόνοους.
 Ω. οὐκ οὐκ πόροις ἂν τήνδε δωρεὰν ἐμοί ;
 ΠΡ. λέγ' ἦντιν' αἰτεῖ· πᾶν γὰρ ἂν πύθοιό μου. 635
 Ω. σήμερον ὅστις ἐν φάραγγί σ' ὥχμασεν.
 ΠΡ. βούλευμα μὲν τὸ Δίον, Ἐφαιστού δὲ χεῖρ,
 Ω. ποινὰς δὲ ποίων ἀμπλακημάτων τίνεις ;
 ΠΡ. τοσοῦτον ἄρκω σοι σαφηνίσαι μόνον.
 Ω. καὶ πρὸς γε τούτοις τέρμα τῆς ἐμῆς πλάνης 640
 δεῖξον, τίς ἔσται τῇ ταλαιπώρῳ χρόνος.
 ΠΡ. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.
 Ω. μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν.
 ΠΡ. ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.
 Ω. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν ; 645
 ΠΡ. φθόνος μὲν οὐδεὶς, σὰς δ' ὀκνῶ θράξαι φρένας.
 Ω. μή μου προκῆδου μᾶσσον ὧν ἐμοὶ γλυκύ.
 ΠΡ. ἐπεὶ προθυμεί, χρή λέγειν· ἄκουε δῆ.
 ΧΟ. μήπω γε· μοῖραν δ' ἡδονῆς κάμοι πόρε.
 τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον, 650

- αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·
 τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα.
 ΠΡ σὸν ἔργον, Ἱοῖ, ταῖσδ' ὑπουργήσαι χάριν,
 ἄλλως τε πάντως καὶ κασιγνήταις πατρός·
 ὡς τάποκλαῦσαι κάποδύρασθαι τύχας 655
 ἐνταῦθ', ὅπου μέλλει τις οἴσεσθαι δάκρυ
 πρὸς τῶν κλύντων, ἄξιαν τριβὴν ἔχει.
 ΙΩ. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστήσαί με χρή·
 σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρήζετε
 πείσεσθε· καίτοι καὶ λέγουσ' αἰσχύνομαι 660
 θεόσσυτον χειμῶνα καὶ διαφθορὰν
 μορφῆς, ὅθεν μοι σχετλὶα προσέπτατο.
 αἶε γὰρ ὄψεις ἐννυχοὶ πωλεῦμεναι
 ἐς παρθενῶνας τοὺς ἐμοὺς παρηγόρου
 λείοισι μύθοις· ὦ μέγ' εὐδαίμων κόρη, 665
 τί παρθενεύει δαρὸν, ξόν σοι γάμου
 τυχεῖν μεγίστου; Ζεὺς γὰρ ἱμέρου βέλαι
 πρὸς σοῦ τέθαλπται, καὶ ξυναίρεσθαι Κυπριν
 θέλει· σὺ δ', ὦ παῖ, μὴ ἵπολακτίσης λέχος
 τὸ Ζηνὸς, ἀλλ' ἐξελθε πρὸς Δέρονης βαθὺν 670
 λειμῶνα, ποίμνας βουστάσεις τε πρὸς πατρός,
 ὡς ἂν τὸ Δίον ὄμμα λωφήσῃ πόθου.
 τοιοῖσδε πάσας εὐφρόνας ὀνείρασι
 ξυνειχόμεν δύστηνος, ἐς τε δὴ πατρὶ
 ἔτλην γεγωνεῖν νυκτίφαντ' ὀνείρατα. 675
 ὁ δ' ἐς τε Πυθῶ καπὶ Δωδώνης πυκνοὺς
 θεοπρόπους ἱαλλεν, ὡς μάθοι τί χρή
 δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φῖλα.
 ἦκον δ' ἀναγγέλλοντες αἰολοστόμους
 χρησμοὺς ἀσήμους δυσκρίτως τ' εἰρημένους. 680
 τέλος δ' ἐναργῆς βάξις ἦλθεν Ἰνάχῳ,
 σαφῶς ἐπισκῆπτουσα καὶ μυθουμένη
 ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμὲ,
 ἀφ' ἑτον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὄροις·

- κεί μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν
 κεραυνὸν, ὃς πᾶν ἐξαίστώσοι γένος.
 τοιοῖσδε πεισθεὶς Δοξίου μαντεύμασιν
 ἐξήλασέν με κάπέκλῃσε δωμάτων
 ἀκουσαν ἄκων· ἀλλ' ἐπηνάγκαζέ νιν
 Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε.
 εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι
 ἦσαν, κεραστὶς δ', ὡς ὁρᾷτ', ὄξυστόμῳ
 μύωπι χρισθεῖσ' ἑμμανεῖ σκιρτήματι
 ἦσσαν πρὸς εὐποτόν τε Κερχινείας ῥέος
 Δέρνης τε κρήνην· βουκόλος δὲ γηγενῆς
 ἀκρατος ὀργὴν Ἄργος ὠμάρτει, πυκνοῖς
 ὄσσοις δεδορκῶς, τοὺς ἑμούςς κατὰ στίβους.
 ἀπροσδόκητος δ' αὐτὸν αἰφνίδιος μόρος
 τοῦ ζῆν ἀπεστέρησεν· οἰστροπλήξ δ' ἐγὼ
 μᾶστιγι θεῖα γῆν πρὸ γῆς ἐλαίνομαι.
 κλύεις τὰ πραχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὅτι
 λοιπὸν πόνων, σήμαινε· μηδὲ μ' οἰκτίσας
 ξύνθαλπε μύθοις ψευδέσιν· νόσημα γὰρ
 αἰσχιστον εἶναι φημι συνθέτους λόγους.
 ἔα, ἔα· ἀπεχε, φεῦ.
 οὐποτ', οὐποτ' ἤσχουν
 ξένους μολεῖσθαι λόγους ἐς ἀκοᾶν ἑμᾶν,
 οὐδ' ὥδέ δυσθέατα καὶ δύσοιστα
 πῆματα, λύματα, δέσματ' ἑμᾶν
 ἀμφήκει κέντρῳ ψύχειν ψυχάν.
 ἰὼ, ἰὼ, μοῖρα, μοῖρα,
 πέφρικ' εἰσιδοῦσα πρᾶξιν Ἰούς.
 IP. πρὸ γε στενάξεις καὶ φόβου πλέα τις εἰ
 ἐπίσχεις, ἔς τ' ἂν καὶ τὰ λοιπὰ προσμάθῃς
 IO. λέγ', ἐκδίδασκε· τοῖς νοσοῦσί τοι γλυκὺ
 τὸ λοιπὸν ἄλγος προὔξεπέστασθαι τωρῶς.
 IP. τὴν πρὶν γε χρεῖαν ἠνύσασθ' ἐμοῦ πάρα
 κούφως· μαθεῖν γὰρ τῆσδε πρῶτ' ἐχρήζεσθε

τὸν ἀμφ' ἑαυτῆς ἄθλον ἐξηγουμένης·
 τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρή πάθῃ
 τλῆναι πρὸς Ἥρας τήνδε· τὴν νεάνιδα·
 σύ τ', Ἰνάχειον σπέρμα, τοὺς ἑμοὺς λόγους
 θυμῷ βάλλ', ὥς ἂν τέρματ' ἐκμάθῃς ὁδοῦ. 725
 πρῶτον μὲν ἐνθένδ' ἡλίου πρὸς ἀντολὰς
 στρέψασα σαυτὴν στεῖχ' ἀνηρότους γύας·
 Σκύθας δ' ἀφίξει νομάδας, οἱ πλεκτὰς στέγας
 πεδάρσιοι ναλοῦσ' ἐπ' εὐκύκλοις ὄχοις,
 ἐκηβόλοις τέξοισιν ἐξηρτυμένοι· 730
 οἷς μὴ πελάζειν, ἀλλ' ἀλιστόνοις πόδας
 χρίμπτουσα ῥαχίαισιν ἐκπερᾶν χθόνα.
 λαιᾶς δὲ χειρὸς οἱ σιδηροτέκτονες
 οἰκοῦσι Χάλυβες, οὓς φυλάξασθαι σε χρή·
 ἀνήμεροι γάρ, οὐδὲ πρόσπλατοι ξένοις. 735
 ἤξεις δ' ὕβριστὴν ποταμὸν, οὐ ψευδώνυμον,
 δν μὴ περάσῃς, οὐ γὰρ εὐβατος περᾶν,
 πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλῃς, ὄρων
 ἔψιστον, ἐνθα ποταμὸς ἐκφυσᾷ μένος
 κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χρή 740
 κορυφὰς ὑπερβάλλουσιν ἐς μεσημβρινὴν
 βῆναι κέλευθον, ἐνθ' Ἀμαζόνων στρατὸν
 ἤξεις στυγάνορ', αἱ Θεμίσκυράν ποτε
 κατοικιοῦσιν ἀμφὶ Θερμῳδονθ', ἵνα
 τραχεῖα πόντου Σαλμυδησσία γνάθος 745
 ἐχθρόξενος ναῦταισι, μητρυῖα νεῶν·
 αὐταὶ σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως.
 ἰσθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης πύλαις
 Κιμμερικὸν ἤξεις, δν θρασυσπλάγχχνως σε χρή
 λιποῦσαν αἰλῶν' ἐκπερᾶν Μαιωτικόν. 750
 ἔσται δὲ θνητοῖς εἰς αἰὲς λόγος μέγας
 τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος
 κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον
 ἡπειρον ἤξεις Ἀσίδ'. ἀρ' ὑμῖν δοκεῖ

ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς	755
βίαιος εἶναι; τῇδε γὰρ θνητῇ θεὸς	
χρηῖζων μιγῆναι τάσδ' ἐπέριψεν πλάνας.	
πικροῦ δ' ἔκυρσας, ὦ κόρη, τῶν σῶν γάμων	
μνηστῆρος· οὗς γὰρ νῦν ἀκήκοας λόγους	
εἶναι δόκει σοὶ μηδέπω 'ν προοιμίῳ.	760

ΙΩ. ἰὼ μοί μοι, εἴ τί.

ΠΡ. σὺ δ' αὖ κέκραγας κἀναμυχθίζε· τί που
δράσεις, ὅταν τὰ λοιπὰ πυνθάνῃ κακά ;
ΧΟ. ἦ γάρ τι λοιπὸν τῇδε πημάτων ἔρεις ;
ΠΡ. δυσχέμερόν γε πέλαγος ἀτηρᾷς δύης. 765

ΙΩ. τί δὴτ' ἔμοι ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
ἔρριψ' ἑμαυτὴν τῆσδ' ἀπὶ στύφλου πέτρας,
ὅπως πέδω σκῆψασα τῶν πάντων πόνων
ἀπηλλάγην; κρεῖσσον γὰρ εἰς ἅπαξ θανεῖν,
ἢ τὰς ἀπάσους ἡμέρας πάσχειν κακῶς. 770

ΠΡ. ἡ δυσπετῶς ἄν τούς ἐμούς ἀθλους φέροις,
ὅτῳ θανεῖν μὲν ἔστιν οὐ πεπρωμένον·
αἴτῃ γὰρ ἦν ἄν πημάτων ἀπαλλαγὴ·
νῦν δ' οὐδὲν ἔστι τέρμα μοι προκείμενον
μόχθων, πρὶν ἄν Ζεὺς ἐκπέσῃ τυραννίδος.

ΙΩ. ἡ γὰρ ποτ' ἔστιν ἐκπεσεῖν ἀρχῆς Δία :

ΠΡ. ἤδοι' ἄν, οἶμαι, τήνδ' ἰδοῦσα συμφοράν.

ΙΩ. πῶς δ' οὐκ ἂν, ἦτις ἐκ Διὸς πάσχω κακῶς :

ΠΡ. ὥς τοίνυν ὄντων τῶνδ' σοι μαθεῖν πάρα.

ΙΩ. πρὸς τοῦ τυράννου σκίπτρα συληθήσεται: 780

ΠΡ. αὐτὸς πρὸς αὐτοῦ κενοφρόνων βουλευμάτων.

ΙΩ. πῶς τὴν τρόπον: σήμερον, εἰ μὴ τις βλάβη.

ΠΡ. γαμεί νόμον τοιούτον. ὦ ποτ' ἀσφαλῆ

ΙΩ. θεόροτον. ἢ βροτέιον : εἰ ὀρπὸν. φροάσον.

ΠΡ. τί δ' ὄντιν': οὐ γὰρ ὁπτόν αὐδᾶσθαι τόδε. 785

Ω. ἡ πρὸς δάμνατος ἐξάνσταται θρόνων :

ΠΡ. ἢ τίθεται νῦν παῖδα φέετον πατρός

10. **අර්ථ** ක්ෂණික අර්ථයක් නොමැති, අනන්තයක් වන අතර:

ΠΡ.	οὐ δῆτα, πλὴν ἔγωγ' ἂν ἐκ δεσμών λυθείς.	
ΙΩ.	τίς οὖν ὁ λύσων σ' ἐστὶν ἄκοντος Διός;	790
ΠΡ.	τῶν σῶν τιν' αὐτὸν ἐκγόνων εἶναι χρεών.	
ΙΩ.	πῶς εἶπας; ἡ 'μὸς παῖς σ' ἀπαλλάξει κακῶν;	
ΠΡ.	τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.	
ΙΩ.	ἦδ' οὐκ ἔτ' εὐξύμβλητος ἡ χρησμφδία.	
ΠΡ.	καὶ μηδὲ σαυτῆς γ' ἐκμαθεῖν ζήτει πόνους.	795
ΙΩ.	μή μοι προτείνων κέρδος εἴτ' ἀποστέρε.	
ΠΡ.	δυοῖν λόγῳ σε θατέρῳ δωρήσομαι.	
ΙΩ.	ποιοῖν πρόδειξον, αἵρεσίν τ' ἔμοι δίδου.	
ΠΡ.	δίδωμ'· ἑλοῦ γάρ ἡ πόνων τὰ λοιπά σοι φράσω σαφηνῶς, ἡ τὸν ἐκλύσονται ἐμέ.	800
ΧΟ.	τούτων σὺ τὴν μὲν τῆδε, τὴν δ' ἔμοι χάριν θέσθαι θέλησον, μηδ' ἀτιμάσσης λόγους· καὶ τῆδε μὲν γέγωνε τὴν λοιπὴν πλάνην, ἔμοι δὲ τὸν λύσονται· τοῦτο γὰρ ποθῶ.	
ΠΡ.	ἐπεὶ προθυμείσθ', οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρῆζετε. σοι πρῶτον, Ἰοῖ, πολύδονον πλάνην φράσω, ἣν ἐγγράφου σὺ μνήμοσιν δελτοῖς φρενῶν. ταὺν περάσσης βεῖθρον, ἡπείρων δρον, πρὸς ἀντολὰς φλογώπας ἡλιοστιβεῖς	805
	[εὐθείαν ἔρπε τήνδε, καὶ πρῶτιστα μὲν βορεάδας ἤξεις πρὸς πνοὰς, ἵν' εὐλαβοῦ βρόμον καταγιζόντα, μή σ' ἀναρπάσῃ δυσχειμέρῳ πέμφιγι συστρέψας ἄφνω,] πόντου περῶσα φλοῖσβον, ἔς τ' ἂν ἐξίκη πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα αἱ Φορκίδες ναίουσι δηναιαὶ κόραι τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτῆμέναι, μονόδοτες, ἃς οὐθ' ἥλιος προσδέρκεται	810
	ἄκτισιν οὐθ' ἡ νύκτερος μήνη ποτέ. πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατὰπτεροι, δρακοντόμαλλοι Γοργόνες βροτοστυγαί,	815

ἄς θηητὸς οἶδεις εἰσιδὼν ἔξει πνοάς.
 τοιοῦτο μὲν σοι τοῦτο φρούριον λέγω. 820
 ἄλλην δ' ἄκουσον δυσχερὴ θεωρίαν·
 ὄξυστόμους γὰρ Ζηηὸς ἀκραγεῖς κύνας
 Γρύπας φύλαξαι, τὸν τε μουνῶπα στρατὸν
 οἰκοῦσιν ἀμφὶ νᾶμα, Πλούτωνος πόρον. 825
 τοῦτοις σὺ μὴ πέλαζε. τηλουργὸν δὲ γῆν
 ἤξεις, κελαινὸν φύλον, οἳ πρὸς ἡλίου
 ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.
 τοῦτου παρ' ὄχθας ἔρφ', ἕως ἂν ἐξίκη
 καταβασμὸν, ἔνθα Βυβλίνων ὄρων ἀπο 830
 ἴησι σεπτὸν Νεῖλος εὐποτον ῥέος.
 οὗτός σ' ὀδώσει τὴν τρίγωνον ἐς χθόνα
 Νειλῶτιν, οὗ δὴ τὴν μακρὰν ἀποικίαν,
 Ἰοί, πέπρωται σοί τε καὶ τέκνοις κτίσαι.
 τῶνδ' εἰ τί σοι ψελλὸν τε καὶ δυσεύρετον, 835
 ἐπανδρίπλαζε, καὶ σαφῶς ἐκμάνθανε·
 σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.
 εἰ μὲν τι τῇδε λοιπὸν ἢ παρειμένον
 ἔχεις γεγυνεῖν τῆς πολυφθόρου πλάνης,
 λέγ'. εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὖ χάριν 840
 δὸς ἦνπερ αἰτούμεσθα· μέμνησαι δέ που.
 τὸ πᾶν πορείας ἦδε τέρμ' ἀκήκοεν.
 ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου,
 ἃ πρὶν μολεῖν δεῦρ' ἐκμεμόχθηκεν φράσω,
 τεκμήριον τοῦτ' αὐτὸ δοῦς μύθων ἐμῶν. 845
 ὄχλον μὲν οὖν τὸν πλείστον ἐκλείψω λόγων,
 πρὸς αὐτὸ δ' εἰμι τέρμα σῶν πλανημάτων.
 ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ δάπεδα,
 τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα
 μαντεῖα θῷκός τ' ἐστὶ Θεσπρωτοῦ Διὸς, 850
 τέρας τ' ἀπιστον, αἱ προσήγοροι δρύες,
 ὑφ' ὧν σὺ λαμπρῶς κούδην αἰνυκτηρίως

XO.

III.

προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ
 [μέλλουσ' ἔσσειθαι, εἰ τῶνδε προσσαινεῖ σέ τι]· 855
 ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν
 κέλευθον ᾗς πρὸς μέγαν κόλπον Ῥέας,
 ἀφ' οὗ παλιμπλάγκτοισι χειμάζει δρόμοις·
 χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς,
 σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται,
 τῆς σῆς πορείας μνήμα τοῖς πᾶσιν βροτοῖς 860
 σημειά σοι τάδ' ἐστὶ τῆς ἐμῆς φρενὸς,
 ὥς δέρκεται πλέον τι τοῦ πεφασμένου.
 τὰ λοιπὰ δ' ὑμῖν τῇδ' ἑς κοινὸν φράσω,
 ἐς ταυτὸν ἔλθων τῶν πάλαι λόγων ἶχνος.
 ἔστιν πόλις Κάνωβος, ἐσχάτῃ χθονὶς, 865
 Νεῖλου πρὸς αὐτῷ στόματι καὶ προσχώματι·
 ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἐμφρονα
 ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον.
 ἐπώνυμον δὲ τῶν Διὸς γεννημάτων
 τέξεις κελαινὸν Ἑπαφον, δς καρπώσεται 870
 ὕσιν πλατύρρους Νεῖλος ἀρδεύει χθόνα.
 πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαις
 πάλιν πρὸς Ἄργος οὐχ ἑκοῦσ' ἐλεύσεται
 θηλύσπορος, φεύγουσα συγγενὴ γάμον
 ἀνεψιών· οἱ δ' ἐπτοημένοι φρένας, 875
 κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,
 ἤξουσιν θηρεύοντες οὐ θηρασίμους
 γάμους, φθόνον δὲ σωμάτων ἔξει θεός·
 Πελασγία δὲ δέξεται, θηλυκτόνῃ
 Ἄρει δαμέντων νυκτιφρουρήτῃ θράσει· 880
 γυνὴ γὰρ ἀνδρ' ἕκαστον αἰῶνος στερεῖ,
 δίδηκτον ἐν σφαγαῖσι βάψασα ξίφος.
 τοιάδ' ἐπ' ἔχθρους τοὺς ἐμοὺς ἔλθοι Κύπρις.
 μίαν δὲ παῖδων ἡμερος θέλξει τὸ μὴ
 κτείναι ξύνευον, ἀλλ' ἀπαμβλυνθήσεται 885
 γνῶμην· δυοῖν δὲ θάτερον βουλήσεται,

κλύειν ἀναλκις μᾶλλον ἢ μαιφόνος·
 αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.—
 μακροῦ λόγου δεῖ ταῦτ' ἐπέξελθεῖν τορῶς·—
 σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς, 890
 τόξοισι κλεινός, θς πόνων ἐκ τῶνδ' ἐμὲ
 λύσει. τοιόνδε χρησμὸν ἡ παλαιγενὴς
 μήτηρ ἐμοὶ διῆλθε Τιτανὶς Θέμις·
 ὅπως δὲ χῶπῃ, ταῦτα δεῖ μακροῦ λόγου
 εἰπεῖν, σὺ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς. 895

ΙΩ.

ἐλελεῦ, ἐλελεῦ·
 ὑπὸ μ' αὖ σφάκελος καὶ φρενοπληγεῖς
 μανίαι θάλπουσ', οἴστρου δ' ἄρδεις
 χρίει μ' ἄπυρος·
 κραδία δὲ φόβῳ φρένα λακτίζει· 900
 τροχοδινεῖται δ' ὀμμαθ' ἐλίγδην,
 ἔξω δὲ δρόμου φέρομαι λύσσης
 πνεύματι μάργῳ, γλώσσης ἀκρατῆς·
 θολεροὶ δὲ λόγοι παλίουσ' εἰκη
 στυγνῆς πρὸς κύμασιν ἄτης. 905

ΧΟ.

ἡ σοφὸς, ἡ σοφὸς [ἦν,] θς στρ. α.
 πρῶτος ἐν γνῶμα τόδ' ἐβάστασε καὶ γλώσση διαμυθολόγησεν,
 ὥς Τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ·
 καὶ μήτε τῶν πλοῦτῳ διαθρυπτομένων 910
 μήτε τῶν γέννᾳ μεγαλυνομένων
 ὄντα χερνήταν ἐραστεύσαι γάμων.
 μήποτε, μήποτέ μ', ὦ ἀντ. α.

*πότνιαί Μοῖραι λεχέων Διὸς εὐνάτεραι· ἴδοιθε πέλουσαν.

μηδὲ πλαθείην γαμέτῃ τινὶ τῶν ἐξ οὐρανοῦ· 915
 ταρβῶ γὰρ ἀστεργάνορα παρθενίαν
 εἰσπρῶσ' Ἴους μέγα δαπτομένην
 δυσπλάνοις Ἦρας ἀλατείαις πόνων. 919
 ἐμοὶ δέ γ' ὅτε μὲν ὁμαλὸς ὁ γάμος, στρ. β'.
 ἀφοβος, οὐδὲ δέδια· μηδέ τοῦ με
 κρεισσόνων θεῶν ἔρωα

- ΧΟ. οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.
 ΠΡ. σίβου, προσεύχου, θάπτει τὸν κρατοῦντ' αἰέ·
 ἔμοι δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.
 δράτω, κρατεῖτω τόνδε τὸν βραχὺν χρόνον 960
 ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει θεοῖς.
 ἀλλ' εἰσὼρῶ γὰρ τόνδε τὸν Διὸς τρόχιν,
 τὸν τοῦ τυράννου τοῦ νέου διάκονον·
 πάντως τι καινὸν ἀγγελῶν ἐλήλυθεν

ΕΡΜΗΣ.

- σὲ τὸν σοφιστὴν τὸν πικρῶς ὑπέρπικρον, 965
 τὸν ἑξαμαρτόντ' εἰς θεοὺς ἐφημέροις
 πορόντα τιμὰς, τὸν πυρὸς κλέπτην λέγω·
 Πατὴρ ἄνωγέ σ' οὐστinas κομπεῖς γάμου
 αὐδᾶν, πρὸς ὧν τ' ἐκείνος ἐκπίπτει κράτους·
 καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως 970
 ἀλλ' αὐθ' ἕκαστ' ἔκφραξε· μηδέ μοι διπλᾶς
 ὁδοὺς, Προμηθεῦ, προσβάλῃς· ὁρᾷ δ' ὅτι
 Ζεὺς τοῖς τοιοῦτοις οὐχὶ μαλθακίζεται.
 ΠΡ. σεμνόστομός γε καὶ φρονήματος πλείως
 ὁ μῦθος ἐστίν, ὡς θεῶν ὑπερέτου. 975
 νέον νέοι κρατεῖτε, καὶ δοκεῖτε δὴ
 ναλεῖν ἀπενθή πέργαμ'· οὐκ ἐκ τῶνδ' ἐγὼ
 δισσοὺς τυράννους ἐκπεσόντας ἥσθόμην ;
 τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
 αἰσχίστα καὶ τάχιστα. μή τί σοι δοκῶ 980
 ταρβεῖν ὑποπτήσσαν τε τοὺς νέους θεοὺς ;
 πολλοῦ γε καὶ τοῦ παντὸς ἑλλάπω. σὺ δὲ
 κέλυσθον ἦνπερ ἦλθες ἐγκόνοι πάλιν·
 πύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.
 ΕΡ. τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν 985
 ἐς τάσδε σαντὸν πημονὰς κατούρισας.
 ΠΡ. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,

- σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.
 ΕΡ. κρείσσον γάρ, οἶμαι, τῇδε λατρεῖναι πέτρα
 ἢ πατρὶ φῦναι Ζῆνι πιστὸν ἄγγελον. 990
 ΠΡ. οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεῶν.
 ΕΡ. χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.
 ΠΡ. χλιδῶ; χλιδῶντας ᾧδε τοὺς ἔμοὺς ἐγὼ
 ἐχθροὺς ἴδοιμι· καὶ σὲ δ' ἐν τούτοις λέγω.
 ΕΡ. ἡ κάμει γάρ τι ξυμφοραῖς ἐπαιτιᾶ; 995
 ΠΡ. ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεοὺς,
 ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως.
 ΕΡ. κλύω σ' ἐγὼ μεμνηνὸτ' οὐ σμικρὰν νόσον.
 ΠΡ. νοσοῖμ' ἂν, εἰ νόσημα τοὺς ἐχθροὺς στυγαῖν.
 ΕΡ. εἷης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς. 1000
 ΠΡ. ὦμοι. ΕΡ. τόδε Ζεὺς τοῦπος οὐκ ἐπίσταται.
 ΠΡ. ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.
 ΕΡ. καὶ μὴν σύ γ' οὐπω σωφρονεῖν ἐπίστασαι.
 ΠΡ. σέ γάρ προσηύδων οὐκ ἂν, ὄνθ' ὑπηρετήν.
 ΕΡ. ἔρεῖν ἔοικας οὐδὲν ὧν χρῆζει πατήρ. 1005
 ΠΡ. καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν.
 ΕΡ. ἐκερτόμησας δῆθεν ὥς παιδ' ὄντα με.
 ΠΡ. οὐ γὰρ σὺ παῖς τε κἄτι· τοῦδ' ἀνούστερος,
 εἰ προσδοκᾷς ἐμοῦ τι πεύσεσθαι πάρα;
 οὐκ ἔστιν αἰκισμ' οὐδὲ μηχανήμ' ὅτῳ 1010
 προτρέψεται με Ζεὺς γεγωνήσαι τάδε,
 πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια.
 πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα φλόξ,
 λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
 χθονίοις κυκάτω πάντα καὶ ταρασσέτω· 1015
 γνάμψει γὰρ οὐδὲν τῶνδέ μ', ὥστε καὶ φράσαι
 πρὸς οὐ χρεῶν νιν ἐκπεσεῖν τυραννίδος.
 ΕΡ. ὅρα νυν εἰ σοὶ ταῦτ' ἄρωγὰ φαίνεται.
 ΠΡ. ὥπται πάλαι δὴ καὶ βεβούλευται τάδε.
 ΕΡ. τόλμησον, ὦ μάταιε, τόλμησόν ποτε 1020
 πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.

- ΠΡ. ὄχλεις μάτην με κῦμ' ὅπως παρηγορῶν.
 εἰσελθέτω σε μήποθ' ὥς ἐγὼ Διὸς
 γνῶμην φοβηθεῖς θηλύνους γενήσομαι,
 καὶ λιπαρήσω τὸν μέγα στυγούμενον 1025
 γυναικομίμοις ὑπτιάσμασιν χερῶν
 λῦσαι με δεσμῶν τῶνδε· τοῦ παντὸς δέω.
- ΕΡ. λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·
 τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κῆαρ
 λιταῖς. δακῶν δὲ στόμιον ὥς νεοζυγῆς 1030
 πῶλος βιάζει καὶ πρὸς ἡνίας μάχαι.
 ἀτὰρ σφοδρύνει γ' ἄσθενει σοφίσματι·
 αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
 αὐτὴ καθ' αὐτὴν οὐδενὸς μείον σθένει.
 · σκέψαι δ', ἐὰν μὴ τοῖς ἐμοῖς πεισθῆς λόγοις, 1035
 οἷός σε χειμῶν καὶ κακῶν τρικυμία
 ἔπεισ' ἄφυκτος· πρῶτα μὲν γὰρ ὀκρίδα
 φάραγγα βροντῇ καὶ κεραυνίᾳ φλογὶ
 Πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας 1040
 τὸ σὸν, πετραῖα δ' ἀγκάλῃ σε βαστάσει.
 μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου
 ἄψορρον ἦξαις ἐς φάος· Διὸς δέ τοι
 πτηνὸς κύων, δαφαινὸς αἰετὸς, λάβρως
 διαρταμήσει σώματος μέγα ῥάκος, 1045
 ἀκλητος ἔρπων δαιταλεὺς πανήμερος,
 κελαινόβρωτον δ' ἤπαρ ἐκθοινήσεται.
 τοιοῦδε μόχθου τέρμα μὴ τι προσδόκα,
 πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
 φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
 "Αἰδῆν, κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθῃ. 1050
 πρὸς ταῦτα βούλευ· ὥς ὅδ' οὐ πεπλασμένος
 ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·
 ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
 τὸ Δίον, ἀλλὰ πᾶν ἔπος τελεί. σὺ δὲ
 πάπταινε καὶ φρόντιζε, μὴδ' αὐθαδέαν 1055

- εὐβουλίας ἀμείνον' ἡγήσῃ ποτέ.
 XO. ἡμῖν μὲν Ἑρμῆς οἴκ ἄκαιρα φαίνεται
 λέγαν· ἄνωγε γάρ σε τὴν αἰθαδίαν
 μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
 πιθοῦ· σοφῷ γὰρ αἰσχροὺς ἐξαμαρτάναν. 1060
- ΠP. εἰδοῖτο τοί μοι τάσδ' ἀγγελίας
 ὅδ' ἐβόησεν· πάσχαν δὲ κακῶς
 ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν ἀακές.
 πρὸς ταῦτ' ἐπ' ἐμοὶ ῥιπτίσθω μὲν
 πυρὸς ἀμφήκης βόστρυχος, αἰθὴρ δ'
 ἐρεθίζέσθω βροντῇ σφακέλῃ τ'
 ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμένων
 αἰταῖς ῥίξαι πνεῦμα κραδαίνοι,
 κύμα δὲ πόντου τραχεῖ ῥόθλῳ
 ξυγχάσσειν τῶν τ' οὐρανίων 1070
 ἄστρον διόδους· ἐς τε κελαινὸν
 Τάρταρον ἄρδην ῥίψει δέμας
 τοῦμὸν ἀνάγκης στερραῖς δίναις
 πάντως ἐμὲ γ' οὐ θανατώσει.
- EP. τοιάδε μέντοι τῶν φρενοπλήκτων 1075
 βουλεύματ' ἔπη τ' ἐστὶν ἀκοῦσαι.
 τί γὰρ ἁλλείπει μὴ παραπαλεῖν
 † ἢ τοῦδε τύχη, τί χαλᾷ μανίων;
 ἄλλ' οὖν ὑμεῖς γ' αἰ πημοσύναις
 ξυγκάμνουσαι ταῖς τοῦδε τόπων 1080
 μετὰ ποι χωρεῖτ' ἐκ τῶνδε θοῶς,
 μὴ φρένας ὑμῶν ἡλιθιώσῃ
 βροντῆς μύκημ' ἀτέραμον.
- XO ἄλλο τι φώνει καὶ παραμυθοῦ μ'
 ὅτι καὶ πείσεις· οὐ γὰρ δὴ που 1085
 τοῦτό γε τλητὸν παρίστυρας ἔπος.
 πῶς με κεύθεας κακότητ' ἀσκεῖν;
 μετὰ τοῦδ' ὅτι χρηὴ πάσχαν ἐβέλω·
 τοὺς προδότας γὰρ μισεῖν ἔμαθον.

Prometheus Vinctus.

33

	κούκ ἔστι νόσος	1090
ΕΡ.	τῆσδ' ἦντιν' ἀπέπτυσα μάλλον. ἀλλ' οὖν μέμνησθ' ἀγῶ προλέγω· μηδὲ πρὸς ἄτης θηραθείσαι μέμψησθε τύχην, μηδέ ποτ' εἴπηθ' ὥς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον	1095
	πῆμ' εἰσέβαλεν· μὴ δῆτ', αὐταὶ δ' ὑμᾶς αὐτάς· εἰδυῖαι γὰρ κούκ ἐξαίφνης οὐδὲ λαθραίως εἰς ἀπέραντον δίκτυον ἄτης	
ΠΡ.	ἐμπλεχθήσεσθ' ὑπ' ἀνοίας. καὶ μὴν ἔργῳ κούκ ἔτι μύθῳ χθὼν σεσάλευται·	1100
	βρυχία δ' ἤχῳ παραμυκᾶται βροντῆς, ἑλικες δ' ἐκλάμπουσι στεροπῆς ἱάπυροι, στρόμβοι δὲ κόνιν εἰλίσσουσι· σκιρτᾷ δ' ἀνέμων πνεύματα πάντων εἰς ἄλληλα στάσιν ἀντίπνουν ἀποδεικνύμενα· ξυντετάρακται δ' αἰθὴρ πόντῳ.	1105
	τοιάδ' ἐπ' ἐμοὶ ῥιπὴ Διόθεν τεύχουσα φόβον στείχει φανερῶς. ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων αἰθὴρ κοινὸν φάος εἰλίσσων, ἔσορξῃς μ' ὥς ἐκδικα πάσχω;	1110

NOTES.

2. **Σκύθην.** Aeschylus departs here from the common tradition which represented Prometheus as chained to a rock in the Caucasus. Scythia in the geography of that time was a very wide term, including all the north from the Pontus to the ocean.

ἄβατον. It is uncertain whether Aeschylus wrote ἄβ. or ἄβροτον. The sense is much the same in either case.

3. **Ἡφαιστε,** etc. A very common arrangement of the words in addresses. Cf. *Il.* i. 282 Ἀρτεῖδην, σὺ δὲ παῦε τέον μένος. Soph. *O. R.* 507 Ἀντιγόνη σὺ δ' ἐνθάδε φύλασσε πατέρα τόνδε.

10. **ὥς ἄν.** ἄν is added to the final conjunctions ὥς, ὅπως (not to *ἵνα* in a final sense) when it is pretty obvious that the purpose will be fulfilled. It occurs most commonly after imperatives. Soph. *Elect.* 1495 χάρει δ' ἐνθαπερ κατέκτανες πατέρα τὸν ἄμυν ὥς ἄν ἐν ταύτῳ θάνῃς (Orestes is speaking to Aegisthus, who is in his power).

12. **σφῶν μὲν... ἐγὼ δέ.** Hephaestus contrasts the position of Kratos and Bia with his own. They have just finished their part in a (to him) hateful task, his is just beginning.

13. **κούδεν ἔμποδόν.** Nothing more stands in your path, i.e., you are free of your task, can leave it behind you.

17. **ἔξωρ.** εὐωριάζειν, a better known word in this sense (ἔξωρ. only occurs here) is read here by some editors.

21. **ἴν' οὖτε,** etc. Zeugma. Cf. Soph. *El.* 435 Ἀλλ' ἡ προαῖσιν ἢ βαθυσκάφει κόνει κρύψον νιν. For the position of *τις* with the latter of the substantives only, cf. Soph. *O. R.* 817 ὃν μὴ ξένων ἔξεστι μὴδ' ἄστων τιλὶ δόμοις δέχεσθαι.

38. **ὅστις,** as frequently with a definite antecedent, in a causal sense. The use is, speaking strictly, appositional, 'being a (kind of) person who.'

36 Aeschyli Prometheus Vincetus.

39. τοι. The gnomic use, as it is called, to point a pithy or sententious saying, 'Remember.'

δεινόν, 'wondrous potency is in kindred blood and long fellowship.' Cf. Soph. *El.* 770 δεινὸν τὸ τίκτειν ἐστίν.

41. δαμαίνεας alludes to δεινόν before.

43. θρηνηῖσθαι. Very probably the middle voice. Aeschylus uses rare middles, e.g., στενομαί *S. c. Th.* 866, P. 62, ἀξιοῦμαι *Eum.* 403.

44. μηδέν. May be due to attraction from the imperative. But it would seem that the use of οὐ or μή after the article was optional and regulated by euphony and metrical exigencies. If this is so, it is a survival from the time when the two negatives were identical in meaning and had not been specialized to their distinct functions of negating the one a fact, the other a conception. It is very difficult, for example, to see any difference between the use of οὐδέν and μηδέν in *στ' οὐδέν ὦν τοῦ μηδέν ἀντίστοιχης ὕπερ*, Soph. *Aj.* 1231. Mr. Jebb's theory in note on that passage seems hardly supported by facts.

45. χειρωναξία. One of the many Ionic words in Attic tragedy. The language of tragedy to a very great extent represents the Ionic spoken in Attica before it developed into what is known as the Attic dialect. The Attic for χ. is τέχνη. See 'New Phrynichus,' p. 3 fol.

46. ὥς in expressions of this kind implies that what follows is a supposition, not a fact. 'Supposing we speak in simple terms, 'put plainly.' So frequently with participles.

49. 'All offices have their burdens save the sovereignty of heaven.' The sense is explained by the next line. θεοῖσι after κοιφανεῖν, so ἀρχεῖν has dat. *infra*, 961.

51. τοισδε. I know it (have learnt the truth of what you say) by my present work.

54. καὶ δῆ. I am doing my duty. I am *not* shirking. Here are all my implements ready. Zeus may see them. So Soph. *Aj.* καὶ δὴ κομίζει προσπῶλων ὅδ' ἐγγύθεν, i.e., he is coming; one of the attendants is close here bringing him.

57. 'Even as you bid (δῆ) this work is being done: no idling here.' μαρῶν not 'to delay,' but what is strictly applicable to the worker is applied to the work, which is said not 'to idle.'

59. **δεινός** followed by infinitive, combines the two notions of cleverness and a strong (bad) tendency. Compare our word 'terrible' in 'terribly apt to,' 'terrible fellows to,' etc. Dem. *Meid.* δεινὸί εἰσι φθίρεσθαι πρὸς τοὺς πλουσίους quoted by Jebb on Soph. *Aj.* 140, so also αὶ εὐπραξίαι δεινὰὶ συγκρύνφαι τὰ δειδῶ. 'His wit will (ever) find a way where no way is.'—S.

62. **σοφιστής**, 'in cleverness.'

63. That is, my work is so well done that only he who suffers by it can find fault with it.

64. **αἰθέδῃ**. Compare the Homeric expressions *νηλὴς χαλκός*, *λῆας ἀναιδής*, etc.

67. **σέ**. The pronoun is expressed not for the purpose of distinguishing the person, but to emphasize the whole expression. 'Ah! again thou'rt shrinking,' etc.

68. **ὅπως**, elliptical for *ὅρα ὅπως*. *Vide ne*.

73. **ἦ μὲν**. 'I tell thee I will,' etc., very strong affirmation, commonly used to introduce the terms of a solemn oath after *δμνυμι*, etc.

75. **καὶ δῆ**. 'There.'

76. **διατόρους** either active 'galling,' or passive 'pierced,' i.e., fitted with eyes to fasten them to the rock. Prometheus is represented as fastened to the rock by means of chains round his arms, a wedge through his chest and fetters on the ankles and perhaps above the knees as well, compare *σκέλη*, v. 74, with *πέδας*, v. 76.

85, 6. Play on the name *Προμηθεύς*, 'Forethought,'—'wrongly do the gods call thee Forethought: for thou needst one to think long before thou,' etc. For similar plays cf. Aesch. *Ag.* 681 fol., 1080, *S. c. Th.* 658, 829, Eur. *Phoen.* 636, Hom. *Odys.* i. 59. For the construction *δεῖ τινα τινας* compare Eur. *Hec.* 1021 *πάντα πράξας ὥν σε δεῖ*. It is not uncommon in Euripides, but not found elsewhere in Aeschylus.

87. **τέχνης**. 'Handywork.'

99. **πῇ**. The interrogative depends on the idea of 'asking' implied in *πῆμα στεναχῶ*.

101. **καίτοι**. Prometheus recalls himself from the weakness into which his agony has just betrayed him. The student will notice here and elsewhere (especially v. 127) the wonder-

ful skill and propriety with which Aeschylus depicts the physical agony and horror which now and again flashes through the fierce determination of the Titan.

105. ἀνάγκη. That is, the power which will one day overcome Zeus.

106. Compare v. 205. It is pain to him to speak of his sufferings, but indignation will not let him be silent.

109. ναρθήκοπλήρων. The tragedians use these verbal adjectives (especially when compounded) in a neuter sense, neither passive nor active. Here it simply denotes an attendant circumstance of the theft. So ἀδάμαντόδετα λύμαι, 'outrage connected with (in the way of) steel-binding.' 406. δακρυσίστακτον ῥέος, 'a stream in which tears trickle.' 879. θηλυκτόνῳ νυκτιφρουρήτῳ θράσει, 'boldness connected with female slaying and with watching by night' = the bold hands of women-murderers in the watches of the night.

θηρώμαι, like φεύγω, 'I am an exile,' 'I am he who caught.'

113. πεπασσαλευμένος. The best ms. has πασσαλευμένος and another ὑπ. δεσμοῖσι πεπασσ. Conjectural readings are προσπεπαρμένος, προυσελούμενος and πασσαλευτὸς ὢν.

116. θεόσυντος. Tragic for θεῖος. The tragedians prefer compound descriptive words to simple ones, that is, they prefer descriptive words with significant suffixes, adding life and picturesqueness to the description. So χρυσήλατος for χρυσέος, etc. Metrical reasons however had probably something to do with the preference.

κεκραμένη, i.e., of beings who partake of both natures. 'Of god or man or intermediate kind.' S.

129. πτερύγων, of the car or cars. Sea nymphs would not be represented with wings.

τάξις. 'Troop.' Military metaphor.

ἀμύλλαις. In this word as in Latin *certare*, *certatim*, etc., the idea of 'rivalry' is often quite subordinate to that of 'eagerness' and 'effort' implied in rivalry.

137. ἀπέδωλος. 'Unsandalled,' a proverbial expression of haste. Cf. Theocritus 24. 36 ἄνστα μηδὲ πόδεσσι τείοις ὕπο σάνδαλα θείης.

ὄχρῳ. Cf. 288 κραιπνόντων θάκον.

σίστην. The omission of the syllabic augment is not uncommon in choruses and in messengers' narratives.

157. τὰ πρὶν δέ, etc. 'The great ones of old he is bringing to nought.' πελ. = Cronos and the Titans.

158. εἰ...ῆκεν. One of the ways in Greek of expressing a desire for what is impossible. So we say, 'If only I had done so and so.' ὥς with imperfect indicative of a purpose now impossible of fulfilment.

163. νῦν δέ. 'As it is,' denotes, as often, the really existing state of things as opposed to what might have been.

164. πέπονθα, literally, 'I am in the position of having had inflicted on me things for my foes to exult over,' 'I am made to furnish my foes the joy of scorn.'

166. στυφ. Proleptic, 'who is so hard-hearted (as to be one) to whom,' etc.

174. ἡ μὲν. Cf. v. 74. 'I swear to thee.'

178. ἀποσουλᾶται. 'He is to be stripped,' protracted present more vivid than the future, the action being regarded as already in train, and so certain of accomplishment. Cf. 969. συλᾶν in active takes accusative of person and thing, hence accusative of thing in passive.

190. πᾶ. Cf. 99, 'what land thou must reach to find the goal of thy troubles.'

194. παρ' ἑαυτῷ. 'In his own keeping,' that is, his will is his standard of right and wrong. Compare χειροδικαί used of the men of the iron age by Hesiod. Eur. *Suppl.* 431. speaking of monarchic government (τυραννίς) κρατεῖ δ' εἰς τὸν νόμον κεκτημένος αὐτὸς παρ' αὐτῷ.

197. ταύτῃ, adverb, 'thus,' as described 175 fol.

202. ἐπὶ. With dative denotes close connection. Cf. ἐπ' αὐτοφωρῷ λαμβάνειν 'To catch in the act.'

204. εἰ, etc. 'If it harm thee not to tell it,' subject to βλ. is τὸ διδάσκειν. λόγῳ 'in the telling.'

205. καὶ λέγειν. 'To speak of,' as well as to be silent about them.

208. οἱ μὲν...οἱ δέ. Constructio ad sensum. Quarrelling persons are implied in στάσις τ', etc. Cf. Eur. *Bacch.* 1131 ἦρ δὲ πᾶσ' ὁμοῦ βοή, ὁ μὲν στενάζων, etc.

40 Aeschyli Prometheus Vinctus.

210. *ἔηθεν*. Here = simply 'to wit,' without its usual ironical implication. So Eur. *Ion*. 831 *Ἰων ἰόντι ἔηθεν ὅτι συνήρτετο*.

218. *Γαῖα*. It seems uncertain whether Aeschylus means to identify Themis with Gaea. In *Eum.* 2. he calls Themis daughter of Gaea. In that case *μία* applies to Gaea only. But the singular verb looks as if he meant here to identify them.

ὀνομάτων. Descriptive genitive.

220. *ὤς*. 'That sovereignty should not go by strength or bold violence, but fall to those who excelled in craft.' The construction is a little irregular. *δόλω τοὺς ὕ.* seems to = *τοὺς δ. ὕπ.*, and a subject to *κρατεῖν* with the two adverb phrases has to be supplied from the latter part of the sentence. The other translation, 'that those who gained the upper hand must rule not by,' etc., is not satisfactory.

χρεῖη, optative of *χρή*, which is etymologically a substantive used in indicative (like *ἀνάγκη*) without *έστί*; subjunctive *χρή* = *χρή ᾗ*, infinitive *χρήναι* = *χρή εἶναι*, participle *χρεών* = *χρή ὄν* (cf. *νάς*, *νήδς*, and *νέως*).

224. *τῶν παρεστ.* 'Of the courses then possible,' literally, 'of the things present' or 'as they were.' Cf. *Ag.* 1053 *τά λῶστα τῶν παρεστώτων λέγει*.

237. *νέμει*. Historic present.

240. *ἀιστώσας* is of course subordinate to *ἐχρηζεν*.

244. *τοῦ μή*. A very common mixture of two constructions after expressions of prevention, etc. (1) *τοῦ μολεῖν* 'from going,' (2) *μή μολεῖν* 'so as not to go,' repeating the negative notion of the governing verb.

242. *τοῖσιν*. Homeric use of *ὁ, ἡ, τό*, as demonstrative pronoun. So τῷ lower down.

245. *τῷ*, adv. 'For this mark you (ται).'

247. *προθέμενος*. *θεμ. ἐν οἴκῳ* = 'setting down' or 'classing under the head of pity,' that is, 'regarding as proper objects of pity.' *προ.* 'beforehand,' implies the spontaneousness of the sympathy, it preceded any merit or claim on the part of the objects of it. *προ.* almost = Lat. *ultra*. 'Generously I bestowed my pity on mortals.' *τούτου* sc. *τοῦ ἐν οἴκῳ τίθεσθαι*.

249. ἄρρηθ'. 'I am reduced to order,' metaphor from shaping words to certain rhythm. So *Persae* 743 (of Xerxes trying to control the sea) καὶ πόρον μετερρίθμυζε.

252. ἔχρηξον ἄν. I should be wishing (if it were any use wishing) that I had never seen this, etc. 'I could wish I ne'er had seen this sight, and seeing it fills my heart with woe.'

254. καὶ μὴν, assents, *et sane*. 'Tis true to *friends*,' etc. φάλοι are opposed to Zeus.

255. μή που; a hesitating question implying rather fear of an affirmative, than expectation (as usual with μή;) of a negative answer. The Chorus fear that Prometheus must be concealing some other offence which would account for his fearful punishment. So in English we might say, 'I suppose you have not done anything worse than you have told me?' when we think that something worse has been done, but do not choose to imply directly what we think by the form of the question.

256. μή. Cf. 244.

261. καί. What! καί has the force it has before interrogative words τίς, ποῦ, etc., implying incredulity.

268. οὔτε...τε, 'is not only no pleasure to me but pain to thee.'

271. πόδα. The proverb alluded to seems to have been 'to keep one's foot out of the mud.' *Choeph.* 684 ξὺ κομίζειν ὀλεθρίου πηλοῦ πόδα.

275. ἠρόμεν, 'gained.'

276. οὐ μὴν τι introduces a correction of the preceding statement, guards against a wrong inference that might be drawn from it. So οὐ μὴν ἀλλά.

283. ταῦτα, adv. 'Tis thus, remember (ταί).'

284. πρὸς ἄλλ. 'To each in turn.' ἄλλοι' ἄλλ. is regarded as one whole word. So αὐτὸς αὐτοῦ, αὐτῷ, etc. Cf. 781, 942 ἐπ' αὐτὸς αὐτῷ. *Soph. Aj.* 1132 τοὺς γ' αὐτὸς αὐτοῦ πολεμίους.

293. διαμεψφάμενος. ἀμείβειν in active and middle is used of travelling in the sense either of quitting or reaching a place, that is, giving or taking one place in exchange for another. διαμεψφάειν Ἀσίαν Εὐρώπης=to quit Europe for Asia, i.e., take Asia in exchange for Europe. διδ adds the notion of com-

pleteness. So *διαμ. τέρμα*=having reached completely the end of a journey. By an extension of this use, the word is used with *ὁδόν* and similar words in the sense simply of traversing. Compare the use of *mulo* in Latin.

300. *νέμμαιμ* is not conditional, for then it would require *ἄν*, but indirect deliberative. If it were direct it would be the subjunctive; e.g., *τί λέγω*; direct, may become, when stated indirectly, *οὐκ ἔσθ' ὅ,τι λέξαιμ*. The construction is rare, the vivid construction with subj. or fut. indic. being most commonly used. 'The phrase seems to have arisen from the custom of awarding a larger share of the feast, or the prizes taken in war, to the chiefs in heroic times.'—*Paley*. Cf. Genesis xliii. 34; 1 Sam. ix. 22 fol.

306. *καί* emphasizes *σύ*. *δή* expresses contempt. 'So you too have come.'

311. *συνασχαλῶν* is the important word here, and accounts for *ἦ*. 'Have you come to sympathize as well as look?'

323. *πρὸς κέντρα*, etc., variation of the proverbial expression *πρὸς κέντρα λακτίζειν* used, by metaphor from an animal kicking against a goad, of useless resistance that only brings pain on the resister. Ag. 1624 *πρὸς κέντρα μὴ λακτιζε*.

337. *προστριβεται*. 'Is inflicted,' literally 'is rubbed off upon.' Used also in a good sense, *πλούτου τινὰ δόξαν προσετριψατο* (*ἐκπώματα*) *τοῖς κεκτημένοις*.

345. *ὁρμώμενον*, sc. *με*. *ὁρμ.* is of course used metaphorically. 'Check not the course of my purpose,' literally 'draw me not back when I am just moving.'

348. *ἔπαινά*. 'I thank you,' but it is a cold and formal expression of thanks, for *ἔπαινώ* was employed in Attic conversation for 'no, thank you.' Prometheus is ironical throughout his conversation with Oceanus.

349. *ἄρα* instead of the regular *τὰ δέ*. 'On the one hand,' 'on the other.' 'I am obliged to you...but.'

351. *ἄ τι καί* implies some doubt. 'If so be you do desire to toil.' *καί* accentuates *πονεῖν θέλεις*.

355. The connection is: 'I will not draw others into misfortune. No! The thought of my brother's sufferings forbids that.'

356. The mountain that originally suggested the myth of Atlas was probably the Peak of Teneriffe. Later writers place Atlas in Mauritania, see the semi-realistic description by Virgil, *Aen.* iv. 246-251. The earliest tradition represented Atlas merely as guardian of the pillars that divide sky from earth. Hom. *Od.* i. 53. Later mythology represented him as actually supporting the heavens.

Κυλικίων. Because of the volcanic eruptions by which various parts of Asia Minor were disturbed in ancient times. Typhoeus the last born of earth is the personification of the deadly powers of earthquake and volcano.

362. πᾶσιν δς, etc. The mas. reading is πᾶσιν δς ἀνέστη, of which the reading in the text is a correction. Another emendation is πᾶσι δ' ἀνέστη. For this change of construction (introduction of a new principal sentence, instead of continuation of subordinate) cf. 374.

369. φρένας, 'heart,' properly *praecordia*. Cf. *Eum.* 159.

370. σθένος, accusative of part affected by action of verb.

374. δέ, more regularly the construction would have been continued with a participle. Cf. 362. Virgil places Vulcan inside the mount (*Aen.* viii. 416 fol.). But Aeschylus has Typhoeus inside, and places Hephaestus on the top where he 'produces those ringing noises which have frequently attracted the attention of modern observers,' *Paley*. An eruption of Aetna had taken place just before this play was written.

379. ἀπλάτου, a very probable correction of the mas. ἀπλήστου (insatiable) expresses the widespread devastation caused by the eruption, the streams of which cannot be approached. 'With the scorching missiles of his surging, desolating fires.'

382. ἐπιστάσαι, sc. σάξαι. 'As thou knowest how (to save thyself).'

386. νοσοῦσης. ὀργῆς νοσ. seems to be a meaningless phrase. 'In the sense of *anger* ὀργή cannot be said νοσεῖν, since it is in itself a disease; and the sense of *temper* seems too ambiguous to have been used in a sententious verse,' *Paley*. ζεούσης has been suggested. Possibly ψυχῆς should be substituted for ὀργῆς. Cicero has translated the lines, *Tusc.* iii. 31, 'Atqui, Prometheu, te hoc tenere existimo, Mederi potera

44 Aeschyli Prometheus Vinctus.

rationem iracundiae,' but it does not throw any decided light on the reading. The anger meant is that of Zeus clearly.

388. σφυσάντα and λοχναίνη are medical metaphors. The first apparently has much the same meaning as σφριγάνω, 'to be full, vigorous, exuberant.' Anger is here represented as a tumor at its height, which must not be reduced (λοχρ.) too violently, but treated with soothing applications.

389. ἐν τῷ, etc. The position of the article, so as to comprise both infinitives, shows the meaning to be "in being venturesome with due caution," *Paley*. Oceanus says, 'Suppose I approach Zeus with caution: what harm can be done then?' To which Prometheus replies, 'You will lose your labour and be thought a simpleton.' Oceanus rejoins, 'Simplicity is a complaint I do not object to; it is a great advantage to seem simple and be wise.' 'Aye,' says Prometheus, 'but, as it is, I shall get credit for folly in sending you.' μὴ δοκεῖν φρονεῖν according to the regular idiom, e.g., in σὺ φημι, is 'to seem not to be wise.'

396. μὴ γάρ. 'True, for (I fear) lest.' σῶμός, 'over me.' So *Pers.* 695 τῇ ἐμῇ αἰδῶ, 'awe of me.'

405. τῆς, genitive of loose relation or indefinite connection, regularly used after interjections φεῦ, etc., sporadically in other phrases, e.g., τοῦ κασιγνήτου τί φῆς;

406. δακρυστότακτον. Cf. 109.

411. ἀμέγατρα, etc. 'Thus to our misery (literally, unenviably) Zeus ruling by his own (despotic) laws displays the haughty emblem of his power (or 'temper') to the elder gods.'

ἀμεγ. τάδε, cognate accusative after κρατύνων, 'exercising this unenviable sway.' ἀλχμή, either 'spear' as emblem of victory or, according to an Aeschylean use found elsewhere, 'temper,' 'spirit.' *Ag.* 467.

416. ἄλαλε, present sense, 'is uttering tones of woe.'

417. δακρυχέα. A word is wanting here and this is inserted by conjecture, but the mss. vary between στένουςα and στένουσα, and one editor adopting the latter, suggests θ' ἐσπέραι (the western people as opposed to δροσά, etc.) to fill the gap.

μεγαλοσχήμονα, etc., 'mourn for the glories of thee and thy kin, telling of their time-honoured grandeur.' The position of the article shows that μεγαλ. and ἀρχαιστ. are predicates.

420. ἔποικον, etc. 'Their settled home in Asia.' The phrase = ἐποικοῦσιν Ἀσίαν.

422. A verb must be supplied to this sentence from the preceding ones.

424. μάχας. An extension of the objective genitive by which it is used after adjectives to define or limit the application of the adjective. Cf. ἀρσένων παίδων ἀπαις, 'childless so far as male children are concerned.' The Augustan poets imitated the construction freely.

426. ἔσχατον. The bounding stream of ocean would be reached somewhere in this region, NE. of Sea of Azof.

427. Ἀραβίας seems to be wrong both metrically and geographically, though Arabia in ancient geography was a very vague term. Σαρματῶν and Ἀπας have been suggested, the latter meaning Persia, as, apparently, in *Choeph.* 415. The first syllable might be arbitrarily lengthened in a proper name, or κάρας may be read.

431. ἐν, 'armed with.' Like *cum* in Latin, commonly used of accoutrements; so ἐν τόξοις, ἀκοντίοις, etc.

ὄξυπρόροις. Cf. 116.

434. ἄδαμαντ. Cf. 109.

437. As this passage stands σθένος οὐράνιον τε πόλον seems to be hendiadys for σθένος οὐρανόθεν πόλον. But that is almost impossible. The simplest emendation seems to be that of Mr. Paley, ὑπερέχει in the sense of ἀτέχει, 'supports his strength as he groans beneath,' etc.

444. χλιδῇ, αὐθαδίᾳ and συννοίᾳ are all emphatic. 'Think not 'tis pride or selfwill keeps me silent. No! 'tis reflection gnawing at my heart.' He cannot help brooding over the injustice and ingratitude shown to him.

447. Prometheus was the assessor and counsellor of Zeus in the organization of his kingdom. See vv. 224 fol.

453. That is, I do not grudge to mortals my sufferings for befriending them.

454. *ἐξηγούμενος*, 'by way of explaining,' always the sense of *ἐξηγεῖσθαι*. Cf. 222.

457. *τὸν μακρὸν χρό.* 'All their weary days,' literally, 'during the long (weary) time they each lived.' For this sense of *μακρός* comp. Soph. *El.* 1335 *τῶν μακρῶν λόγων*.

456. *κλύοντες*. The distinction between physical and mental hearing is not really implied in the words themselves, but in the antithetical use of them.

458. *ἔφυρον*. 'They lived blind and shapeless lives,' literally, 'they mixed all things at random.'

462. *ἦν δ'*. *δέ* here corresponds to *πρῶτα μὲν* introducing the second division of the subject. The third and fourth are introduced by *καὶ μὴν* (467) and *καὶ* (470).

466. *δυσκρίτους*. 'The meaning has been happily explained by Mr. Blakesley on Herod. ii. 4 from the difficulty of distinguishing the true from the apparent or heliacal setting of a star, owing to its obscurity by the sun's rays,' *Paley*.

469. *μνήμης*. The mss. reading is *μνήμην θ'*. If this is retained *τε* must be used, as it frequently is, to couple two expressions of the same thing, for *συνθέσεις* and *μνήμην* are certainly in sense in apposition to one another. But *ἐργάνην* is also in apposition to *μνήμην*, which makes the use of *τε* with the former unlikely and awkward. Further, *θ'* is added in the best ms. by a later hand. It should probably then be rejected. *μνήμην* without it would give a fair sense, with a comma after *ἀπάντων*. 'The universal recording power (literally 'the remembering of all things'), 'the muse-mother worker' (i.e., the working power that produces literature). But *ἐργάνην* seems incomplete without a genitive. Therefore probably the reading of the text is right. 'The handmaid of universal memory, mother of the muses.'

471. *ζεύγλαισι σώμασιν θ'*, i.e., broken in for draught and riding.

472. *διάδοχοι*. 'That they might relieve men of their heaviest labours.' *διάδοχος* properly a successor, one who receives an office vacated by another.

473. *ἑφ' ἄρματ'*. Another use of horses for luxury, or for amusement and display at the games, etc.

494. κλήδονας. Any sounds from which omens could be drawn.

495. ἐνοδίους, omens from objects first met on a journey.

σύμβολος (properly adjective, understanding *οἰωνός*) is here used as equivalent of σύμβολον, an object which conveys a meaning, a token, here an omen.

497. δέξιοι. The east was the auspicious quarter of the sky, that is, the quarter on the *right* of persons observing the flight of birds for augural purposes, the Greeks always facing north for that purpose.

ἐὐνύμους τε, irregularly expressed for αἰνέες τε ἐὐνύμους εἰσιν.

499. A knowledge of all these was necessary for the purpose of taking auspices. Cf. Soph. *Antig.* 998.

501. Prophecy from inspection of the insides of animals, *extispicium*. The favourable appearances are here indicated. 'I expounded (the favourable meaning of) the smooth plump organs, and what colour they should have to find favour with the gods, and the "mottled symmetry" [S] of gall and liver.' The allusion in the last is to certain seams in the liver, the absence of which was a bad omen.

504-507. The τέχνη described in these lines was known as ἐμπυρομαντεία. Inferences were drawn from the form, brightness, and strength of the flame in which the sacrificial parts of the victim were burnt. Compare Soph. *Antig.* 1006; *O.R.* 21, ἐπ' Ἰσμηνοῦ μαντεία σποδῶ, where see Jebb's note. The reference assumed by most editors to the trick practised on Zeus by Prometheus seems entirely out of place here.

ἔξωμ. and ἐπάργ. are medical metaphors.

519. οὐ ταῦτα. 'It is not the destiny of accomplishing fate, that this should issue thus.' μοῖρα πέπρωται is poetic variation for the impersonal πέπρωται. Cf. Herod. i. 91 τὴν πεπρωμένην μοῖραν. It seems best to take κρᾶναι as intransitive. Cf. *Choeph.* 1064 τοῖ δῆρα κραεῖ; πω can scarcely be temporal here, but used to emphasize the negative as in Eur. *Med.* 365 μὴ δοκεῖτέ πω. The chorus has made no mention of time. Their mistake was about the *manner* (ταύτῃ) in which the deliverance would be accomplished. They supposed that he

could deliver himself by the same wisdom which had enabled him to benefit mortals. He replies that it is *ἀνάγκη* (overruling Fate) that is to deliver him.

521. *ᾄδα*. 'Then and then only do I begin to see deliverance.' The present is more descriptive than the future would have been.

522. *τέχνη*, by which the Chorus thought he would work his escape. It was powerless against *ἀνάγκη*, which neither he nor Zeus could alter, and which though it tortured him long would release him at last.

523. *ολικόστροφος*. 'Ανάγκη is represented under the figure of a ship of which the helmsmen (that is, personal executors of this Necessity) are the Parcae and the Erinnyes.

526. *γα*. 'Yes, he cannot escape his destiny.' He has to obey the universal law which ultimately governs all things.

534. *ἐκφυγ*. The guarding of this secret is, as it were, the first step in my escape. Cf. 521 and 178.

550. A word is wanted here to make the line correspond to v. 540.

555. *φω*', etc. See! how thankless your task of love!

558. *ἔδδεται* is inserted by conjecture to fill the gap in the metre and sense.

566. *τὸ διαμφ*. Literally, my present strain and that strain when, etc., has flown to me the reverse (the one of the other). The verb is in the singular because *τε* although it, strictly speaking, introduces another subject to *προσέπτα* co-ordinately, is regarded as a subordinate conjunction=*η*. 'The opposite to that I sang when,' etc. Compare the use of *simulac* in Latin.

569. *ῥάται*. Homeric word=*ἐνεκα*.

574. *χαμ*. 'Storm-buffeted,' half literal and half metaphorical.

575. *ποινάς*. The reading of the best ms. Others have *ποιναῖς*. The accusative is in apposition to the sense of *δλέκει*, 'art thou perishing to atone for?' Cf. *Ag.* 224 *ἐρλα δ' οὖν θυτήρ γεγέσθαι θυγατρὸς...πολέμων ἀρωγάν*, 'to aid the war.' See also v. 632 *infra*.

578. *τις* is almost untranslatable: by adding indefiniteness, it adds mystery and (here) horror. Cf. *Ag.* 55 *τις* 'Ἀπόλλων.

579. Ἄργον. Argus had been killed, but Io in her frenzied state believes that his phantom is still pursuing her, accompanying or identical with the gadfly. In the former case εἰδωλον...γγενοῦς should be taken not in apposition to οἷστρος, but as an incoherent exclamation. It is impossible to say what was represented on the stage here.

587. The hum of the gadfly would be represented behind the scene by some instrument the sound of which was like the pans-pipe, hence the epithet 'wax-fastened.' ὑπὸ qualifies τροβεῖ, and expresses the low, subdued, sound of this drowsy strain.

592. τί with ἀμαρτοῦσαν. 'What sin did'st thou find in me that,' etc.

595. οἰστρογλάτῃ. Adj. of οἷστρος. Cf. 116.

605. πῶς δ' οὐ; a regular form of affirmative answer in Greek. 'Yea! I hear.'

610. πῶθεν...σύ. σύ is emphatic, 'How comest thou to name?' i.e., 'Who art thou that thou knowest my story?'

618. Ἦρας. A word is wanting in the mss. and is variously supplied by different editors. That in the text seems as probable as any.

621. οἶα. Adverb 'as.'

624. τί μή με. The mss. have τί μή χρη. The emendation of the text simply supplying με is most likely right, but the ingenious conjecture τί μήχαρ, ἥ is very attractive. With the reading of the text παθεῖν must be supplied after χρη.

632. δύνῃ. Cf. 575.

639. ἀρκῶ is used personally in the same sense as the impersonal ἀρκεῖ. 'I suffice,' etc. = 'It is sufficient for me to have declared to thee only so much.' σοι is slightly emphasized. 'I have told the story of my offence to others. I need not repeat it to you.'

647. ὧν=ἧ ἃ ἐμοὶ γλυκύ ἐστί σε προκήδεσθαι μου. ἧ being cognate accusative after προκηδ. But there is a good deal to be said for the ms. ὧς, to be understood as=ἧ to which the use of wie for als by good German writers would afford a parallel. In one passage of Demosthenes and two of Lysias the mss. give ὧς similarly used, though editors have emended the passages. μασσόνως ἧ μοι is another conjecture.

649. μήπω γε. 'Nay! not yet.' Cf. *S. c. Th.* 71.

654. πάντως. 'On every ground, but specially because,' *κασιγνήταις* sc. *οἰσταις*. Compare Hesiod. *Theog.* 337 *Τηθύς δ' Ἰκεανῷ ποταμοῦ* (of which Inachus, father of Io, was one) *τέκε διμήντας*.

656. οἴσεσθαι. 'To win a (sympathetic) tear,' metaphor from winning (*φέρεισθαι*) prizes, etc.

657. ἀξίαν, etc. 'Is well-spent trouble,' literally, 'has trouble just equivalent (and no more) to the gain.' So, conversely, *ἄξιος* with a similar ellipse (*τιμῆς* or equivalent) is used of things that are fully equivalent to their price, so, 'cheap.' The literal meaning of *ἄξιος* (from *ἀγειν* 'to draw down a scale') is counterbalancing. For the use of *ἄξιος* of a minimum equivalent cf. the use of *τοσούτος* 'only so much' = 'so little.'

661. χαμῶνα. By the common idiom in Greek the subjects of the subordinate clause are included as objects in the principal.

663. πωλεμέναι. Ionic form for *ούμεναι*.

679. αἰολοστόμους is subordinate in sense to the other two adjectives and gives the reason for them. They were vague and obscure because they were couched in language of shifting hues.

684. ἄφερον. 'Consecrated animals which were allowed to wander at liberty and exempt from all work were called *ἄφετα*, *ἀνετα* or *ἀνειμένα*.' Paley. The implication therefore of the word here is 'a doomed victim.'

690. χαλινός, for the metaphor, compare *Ag.* 131 *στόμιον μέγα Τροίας*, and *supra*, 573.

692. κεραστής. Io was probably represented on the stage as a maiden with horns. This would suggest the transformation sufficiently for theatrical purposes. The practical difficulty of representing her as an actual cow forbids that supposition. A pasteboard heifer, bounding on and off the stage, would be too grotesque.

695. Κερχναίᾱς, apparently an older form of the later *Κερχναί*, a place between Argos and Tegea (not the better known one on the Corinthian coast). The *ῥέας* was probably a stream in the neighbourhood of the place. Lerna was a marsh near the mouth of the Inachus.

696. ἀκρατος, 'fiery.' Metaphor from unmixed, untempered wine.

700. γῆν πρὸ γῆς, 'from land to land.' Literally 'over (acc. of extent after ελαύν.) land in front of land.'

706. οὐποτ.' The negative belongs to the infinitive (as in οὐ φημι, etc.). Cf. *Eum.* 561 τὸν οὐποτ' ἀρχοῦντα, 'him who said it never could be.' 'I used to assure myself that never, etc.'

712. ἀμφήκει increases the vividness of the metaphor by adding a familiar accessory of the goad. Cf. *Eum.* 155 θνείδος ... ἐτυψεν δίκαν διφρηλάτου μεσολαβεῖ κέντρῳ· πάρεστι μαστίκτορος δαμίον βαρὺ τὸ περίβαρυ κρύος ἔχειν.

721. τὸν ἀμφ', condensed for ἀμφ' αὐτῆς τὸν αὐτῆς ἄθλον. Cf. *Choeph.* 498 τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου.

725. ὥς ἄν. Cf. 10. On this part of Io's travels, see v. 733.

728. νομάδας. Herod. iv. 46, speaks of the same people as φερέοικοι, ἱπποτοξόται ζῶντες μὴ ἀπ' ἀρότου ἀλλ' ἀπὸ κτηνῶν.

731. πηλάζαν. Infinitive for imperative. Cf. *Soph. El.* 9 φάσκειν Μυκήνας τὰς πολυχρυσούς ὁρᾶν. 'This idiom has always a dictatorial, or, at least, a sententious tone,' *Jebb*.

731. πόδας, the mss. reading is γύποδας. Some editors prefer the correction γυῖ' ἀλιστόναις.

733. χαρὸς. The genitive expresses place or direction, more commonly expressed with the aid of the preposition ἐκ. Cf. *Soph. El.* 78 and 900, on which Prof. *Jebb* says, 'The genitive can denote the quarter from which an object strikes the senses, though the object itself be stationary.'

Aeschylus' geography, possibly derived from traders to the Greek colonies north of Euxine, is very hazy, but a general outline of the course he supposes Io to take may be gathered. She is to leave the Western or Agricultural Scythians, somewhere in whose country or in the wilder regions above them Prometheus is chained, and travel east. But as soon as she touches the country of the Nomad Scythians, under which term Aeschylus probably includes all the eastern Scythians, she is to turn south and keep along the shore of the Euxine until she reaches the isthmus connecting the Cimmerian (Tauric) Chersonese with the mainland. She is to cross the Chersonese, and, swimming the Bosphorus, reach Asia. The intermediate details however are perplexing. Travelling

along the shore of the Euxine, Io is said to have the Chalybes on her left. But they lived south of the Euxine. Also she is to ascend the Caucasus (regarded apparently as a single mount) in order to cross a violent river at its source. The river apparently meant is the Hypanis (modern Kouban). But both river and mount must be shifted for Io to cross them before she reached the Tauric Chersonese.

743. Themiscyra stood at the mouth of the Thermodon in Pontus, but far away from Salmydessus, a place which stood north-west of the Thracian Bosphorus on a dangerous coast, and whose inhabitants had the reputation of being unscrupulous wreckers. Hence *μητρικὰ νεῶν*. The migration of the Amazons from the Caucasus to the region about the Thermodon was a common tradition.

754. *ἄρα* ; = *ἄρα οὐ* ; as frequently.

760. *προοιμίῳ*. 'For believe that what thou hast now heard reaches not even the prelude of thy story.'

766. *ἀλλά*, because of the negative implied in *τί θήρ*, etc. The interrogative *τί* is continued in the second sentence, *τί οὐκ ἔρριψα*. The aor. of momentary action just passed, frequent in dialogue.

769. *ἀπηλλάγην*. Cf. 158.

771. *φέροις* should strictly be indicative. 'Feeling as you do you would ill bear my tortures if they could be inflicted on you.' What is impossible in prose is sometimes regarded as possible in poetry.

773. *αἴτη* = *τὸ θανεῖν*, but is attracted into agreement with *παλλαγή*.

779. *ὥς*, 'you may receive knowledge on the understanding that this is so.' 'Thou may'st learn that this is even so'—a curious use of the genitive absolute. The effect is to convey rather mysteriously assent to a conjectural statement. So Soph. *Aj.* 281 *ὥς ὥδ' ἐχόντων τῶνδ' ἐπίστασθαι σε χρὴ*. On the use of *ὥς*, cf. 46.

780. *τύραννα*. For the adjective use of this word, cf. Soph. *O. R.* 588 *τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν*. So *δοῦλος* for *δούλιος*. Soph. *O. C.* 917. *Trach.* 53.

συληθήσεται. Cf. 178.

781. Cf. 284.

784. θέορτον. Cf. 116.

785. τί δ' ὄντιν'; = τί (διαφέρει) ὄντινα γάμον γαμεῖ, 'what matters it, what wedlock?'

786. ἐξανίσταται. Cf. 178.

787. ἦ...γε. 'Yes! for she.'

789. πλὴν ἔγωγ' ἄν. The reading of the best ms. and quite intelligible. ἄν implies a suppressed apodosis, of which λυθείς is the protasis; but no verb being expressed ἄν practically is a conditional adverb, and πλὴν has its common adverbial use of 'save,' 'except.' 'None, save I possibly, (perhaps) if I be released from my bonds.' Literally 'None save I conditionally on my being released.'

790. ἄκοντος. Not 'against the will of Zeus' so much as 'with the forced consent of Zeus.' He would find himself compelled by circumstances to seek the assistance of Prometheus, and so reluctantly consent to his liberation by Hercules. ἀρχοντος and εἰπόντος have been suggested here instead of ἄκοντος, but no alteration is necessary.

793. τρίτος γε. 'Yes, the third of thy lineage, when ten generations have now passed.' Literally, third in respect of descent added to ten other generations, i.e., your descendant in the thirteenth generation.

794. ἔρ'. That is, 'your language is still oracular and ambiguous. I do not understand yet.'

795. καὶ μῆδέ. 'As you cannot know Zeus' fate, so neither seek to learn your own,' Paley.

799. ἦ φράσω = εἴτε φράσω. Homeric construction.

802. λόγους. 'Reject not my prayer.' A conjectural reading is λόγῳ, 'disdain not to tell me,' the genitive being governed by the sense of φθονέω contained in ἀνυμῶσιν. So Soph. Antig. 22.

806. τὸ μὴ οὐ. Cf. 244. οὐ is added in consequence of negative in governing clause. It seems hopeless to attempt to reconcile this portion of Io's wanderings with any known geography. In fact Aeschylus almost seems to have taken certain names, partly real and partly fabulous, from the vague account of travellers of the time, and constructed a geography of his own. Io leaving the Bosphorus and travelling east, crosses a roaring sea until she reaches the Gorgons and

Phorcides whom Hesiod places in the extreme west. She sees on her way, but avoids, the Grypes and Arimaspi, whom Herodotus places in the unknown country above Scythia. From there she proceeds direct to the Aethiopian river (possibly the Niger) and thence to the Nile and Egypt.

813. *θηναία κόραι*. The Graiae, daughters of Phorcys and Ceto, probably marine deities and possibly impersonations of the foam. They were whitehaired from their birth. Hesiod *Theog.* 270.

815. *οὐδ' ἥλιος*. As living in the extreme west, the region of perpetual gloom, where the sun and moon sank beneath the waves.

818. *Γόργωνες*, originally only one, had grown to be three in time of Hesiod, of whom the most famous was Medusa. They were winged, with snakes for hair, and girdled with the same animals.

820. *φοῦριον* probably here means 'something to beware of' rather than 'a garrison' which does not seem to be to the point. 'Such then is that of which I would have thee beware.' But Mr. Paley's suggestion that *φοῦριον* is most likely the true reading is very probable.

822. *ἀκραγῆς*. A favourite idiom of Aeschylus by which he adds an explanatory adjective to a bold metaphor. So *πτηνός κύων* of the eagle, 1043.

823. *Γρύπας*. The existence of these fabulous monsters seems to have been pretty generally believed in even at a comparatively late period. Ctesias among others speaks of them as four-footed birds, of the size of a wolf, with the legs and talons of a lion, their bodies covered with black feathers except on the breast where they are red. They are represented as guarding the gold and other treasures of the country. Pausanias, quoting Aristaeus says, they had *στόμα δειτού*, which probably explains *ἀξυστόμους* here. Compare Herod. iii. 116. iv. 13.

824. The one-eyed Arimaspi are mentioned by Herod. in connection with the griffins, *i.e.* According to him the name meant 'one-eyed' from two Scythian words.

827. *φύλον*, in loose apposition to *γῆν*. *α'* agrees with the sense of *φύλον*.

στί. Cf. 67.

828. *πηγαῖς*. 'Probably the famed fountain of the sun near the temple of Jupiter Ammon,' *Paley*.

830. *καταβασμόν*. 'The Catabathmus or descent into the valley of the Nile from Libya is here confounded with the cataracts of the Nile. The descent of the latter from the Bybline mountains is purely mythical, nor is it easy to say what mountains could have given rise to the notion,' *Paley*.

846. *ἄχλον*, 'bulk' or 'burden,' a sort of middle use of the word between 'throng' and 'trouble.' He means 'a number of words which would be only troublesome and of no use.'

848. *δάπεδα*. The reading of the mss. But as the first syllable is usually short, many editors prefer *γάπεδα*, one *γῆς πέδα*.

849. *αἰπύνωντον*. Dodona stood on the ridge of Tomarus. The responses were given from an oak by the rustling of the leaves interpreted by the priests. Cf. *Soph. Trach.* 1168 *πρὸς τῆς πατρῆας καὶ πολυγλώσσου δρυὸς*.

854. This line is probably an interpolation. It is very dubious whether the crasis *ἔσεσθαι εἰ* is possible in tragedy. The first two words are utterly tame and the rest of the line interrupts the sense with no adequate reason.

856. *κόλπον Πέας*. The Adriatic or Ionian sea. She travelled from Dodona north-west to the sea, then through Illyria, across Haemus, and so into Scythia.

857. *παλιμπλ*. That is back from the sea, inland again.

χεμάρει. The present, because Io was still travelling. For the word, cf. 574.

860. *πορείας*, that is, to the Ionian Sea.

864. *ἐς ταῦτόν*. 'The track regaining of my former words.' *S. πάλαι* is a relative word, and may be used in certain circumstances of what is absolutely only a short lapse of time. Cf. *Soph. El.* 676, where the use is accounted for by the impatience of the paedagogue.

865. *ἐσχάτη χθονός*. Explained by next line. Canopus or Canopus was situated about 15 miles east of Alexandria at the mouth of the Canopic branch of the Nile.

ἔστιν, a favourite epic and tragic form of introducing the scene of some action. Cf. *Persae*, 449 *νῆσός τις ἔστι, εἴα*. *Soph. Trach.* 237.

56 Aeschyli Prometheus Vinctus.

867. τιθησιν. Cf. 178.

869. γεννημάτων = τρόπου γεννησέως.

876. λελειμμένοι, etc. 'Not far behind.' The perf. 'I have been left' acquires present sense 'I am distanced.' The genitive is comparative.

878. φθόνον ξει = φθονήσει.

879. δέχεται, sc. αὐτὰς. δαμέντων, sc. ἀνεψιῶν. Aeschylus is fond of using genitive absolute of participle without substantive, especially where the action is rapid. *S. c. Th.* 485 ἐφριξα δινήσαντος.

θηλυκτόνφ. Cf. 109.

887. κλείεν. 'To be called,' as often.

890. γε μὴν = sed tamen, has here resumptive force.

894. ὅπως δὲ χῶπη. 'The manner and the way.' The repetition of practically synonymous words adds emphasis.

898. ἄρδης ἄπυρος. 'The point not forged with fire,' i.e., the gadfly's sting. Cf. 822.

904. θολεροί, literally, 'muddy,' 'turbid.' The metaphor is from a turbid river meeting the sea.

907. ἐβάστασε, 'weighed.'

909. ὤς, etc. τὴν κατὰ σαντὸν ἔλα, ascribed to Pittacus.

917. ἀστεργάνορα. Not 'shrinking from' or 'impatient of marriage,' but 'hating her wooer.' What the Chorus thinks so terrible in Io's condition is that she is persecuted by Hera because of Zeus' love, which has been forced upon her. It is the evil of unequal love.

918. μέγα, correction of the mss. με γάμφ.

920. ὅτε μὲν. The one of the many corrections of the mss. δ' ὅτι μὲν. 'To me marriage when it is level has no fears, and I dread it not. But never may the love of one of the sovereign gods look on me with fatal (literally, inevitable) glance.' δῆμα, picturesque substitute for the strictly cognate δέργμα.

924. ἀπόλεμος, referring to ἀφικτον. 'This (resistance to a god) is unnatural (more than human) warfare.' The general effect of these oxymora is to represent something as in some way contrary to nature, uncanny, e.g., μήτηρ ἀμήτωρ, νύμφη ἀνιμφος, δῶρα δῶρα.

ἄπορα, apparently an object after the verbal adjective πόριμος. So χῶδς πρόπομος, *Choeph.* 21, and μῆχαρ οὐριος, *Id.* 149, and in some few other passages; but it is a question whether in any of them the construction is beyond doubt, some being explicable otherwise, and in others the reading being doubtful.

ἀπ. πόρ. is also an oxymoron. The sense therefore would seem to be, 'accursed means to win despair.'

928. καίπερ. 'For all his self-willed pride.'

φρονέω = 'to have thought or feeling,' but often (as in substantive φρόνημα) with the implication of egoistic feeling.

ἢ μήν. Cf. 174.

929. οἶον. Strictly, in a way corresponding (of the same nature as) to the marriage, etc.; practically οἶον (as τοιοῦτος might also) gives the cause of the humiliation. *Hom. Odys.* ii. 239 νῦν δ' ἄλλω δῆμῳ νυμεσίζομαι οἶον (= οὕτως) ἅπαντες ἦσθ' ἄνω.

931. ἄιστον, proleptic, 'to nothingness.'

939. τὸ μὴ οὐ. Cf. 806.

941. τοῖον, explanatory: so οὕτως τοιοῦτος. Cf. *Soph. Ag.* 216 ὁ κλεινὸς Ἄϊας ἀπελωβήθη. τοιαῦτ' ἂν ἴδους...σφάγια, etc.

942. ἐπ' αὐτός. Cf. 284.

945. νόσον. Used almost adjectively to describe concrete things or persons, as Latins use *pestis*, *calamitas*. *Soph. Antig.* 419 μύσαντες εἵχομεν θείαν νόσον, of a violent storm. 'The baleful sea-power that shakes the earth.'

947. πρὸς. Cf. *S. c. Th.* 198 νεὼς καμύσης πορτίῳ πρὸς κύματι.

949. σὺ with χρήεις. 'What thou desirest (should befall him),' 'The terrors thou dost bode against Zeus exist but in thy wish.'

θήν, an epic particle = δή.

956. δ' οὐν. The special force of this combination is dismissive, whether dismissing the subject of a digression, 'be that as it may,' or used with imperatives, when the speaker resigns himself (generally with defiance) to something inevitable 'Let it be, I care not.'

957. Ἀδραστεῖαν. Another name of Nemesis, the personification of the redressing will of the gods, or, in other

words, their anger at excess, excess in words, where the speaker speaks *πλείον' ἢ καθ' ἑαυτόν*, among other forms of it. Those who do obeisance to Adrastea, therefore, are those who avoid excess in thought, deed, or words, especially the last. Plato, *R. P.* 451A *προσκυνῶ δὲ τὴν Ἀδράστειαν, ὧ Γλαυκῶν, χάριν οὐ μέλλω λέγειν.*

958. *ἀέ*. May qualify *θῶπτε* or *τὸν κρατοῦντα*. In the latter case it = 'for the time being,' as frequently in such phrases.

959. *μηδέν* seems to be a use parallel to that mentioned v. 44, and to be explained in the same way.

964. *πάντως*. 'Beyond a doubt.'

965. *πικρῶς*. A mode of superlative common in Semitic languages, but not common in Greek. Homer uses it, *c.g.*, *οἶδ' ὅθεν οἶος, αἰνῶθεν αἰνῶς*. Aesch. in the *Persae* has *τοῦς ὑπερπύλλους ἄγαν*, and in this play, 336, *ἀκριβῶς περισσόφρων*.

970. *ἄλλ'*. 'But in exact and full detail,' literally, 'declare out each set of things itself.'

971. *διπλᾶς*. This may be taken literally, 'Cause me not double journey.' That is, 'Do not oblige me, by refusing plain answer, to go back to Zeus and return to you.' Or, metaphorically, 'Impose not on me double ways (of speech).' That is, 'Make me no ambiguous answers.'

973. *τοῖς τοιοῦτοῖς*. Masculine = *τοῖς μὴ πειθομένοις*.

975. *ὥς*. 'For a servant of the gods.' Cf. 46.

976. *νέοι νέον*. The repetition intensifies the thought. So *ἀκουσαν ἄκων*, 689, very common in the tragedians who rejoice in rounded fulness of expression.

978. *δισσοῦς*. *Sc.* Uranus and Cronus.

980. *μή τι*. 'Thou dost not think that I, etc.?'

982. *ἄλλείπω*. Prose form is *δεῖ* or *δέω*. Full phrase would be *πολλοῦ* etc. *ἄλλείπω ταραβεῖν*. 'As regards fearing, I lack much, aye, and indeed the whole, i.e., the whole of what should make me fear.' 'Far from it, nay, no whit.' *S. c. Th.* 1027.

989. *οἶμαι*. If these lines are rightly ascribed, as the best editors ascribe them, to Hermes, *οἶμαι* is used, like *credo*, ironically. Cf. Eurip. *Heracle.* 968 *χρῆν δ' αὐτόν, οἶμαι, τῆδ' ἀπιστῆσαι χθονί.*

998. *κλέω*. 'I see by the words I hear.'

1001. ὦμοι. As there is only one other, and that a doubtful instance of a similar division of a verse between two speakers, it has been suggested to repeat ὦμοι in Hermes' verse, leaving Prometheus' exclamation *extra metrum*. 'Alas!' says Prometheus. 'Alas!' repeats Hermes, 'that is a word,' etc.

1003. καὶ μὴν...γε. 'Yet, see! thou learnest not yet to be wise,' i.e., Time has not had the effect of teaching you.

1006. Ironical. 'Why doubtless I should only be repaying him a favour.' The protasis is *εἰ εἵκρομι* implied. Some take ὀφείλων as the protasis, 'If I owed him a kindness, I would repay it.' But that would require the indicative with *ἄν*.

1020. τόλμησον. 'Bring thyself to.' τολμάω, ἐτλην, τέτληκα, to overcome a natural repugnance, here, caused by pride.

1022. κύμ' ὄπως. Incomplete simile. 'Like a wave beating on a rock.'

1027. τοῦ παντός. Cf. 982.

1032. ἀσθενεί. 'Tis but a weak conceit to which thy obstinacy trusts.' The dative expresses the cause or motive. The σόφισμα was the plan of refusing an answer and thus reducing Zeus to make terms.

1034. μέον. μείζον is the mss. reading. If it is retained, the meaning is 'less than anything,' the negative being transferred from one term to the other, as in Thucyd. vii. 71 οὐδεμῶς δὴ τῶν συμπασῶν ἐλάσσων ἐκπληξίς=greater than any.

1036. τρικυμία=Lat. *fluctus decumanus*, derived from the belief that every tenth wave was the largest. But the origin of the Greek word is obscure; probably the *τρι* is merely an intensifying prefix. Cf. *τριπαλαι*, *τρίδουλος*, etc.

1044. ῥάκος, proleptic object. 'Will sever or mangle a great rag of thy body'='Will tear thy body into a ragged mass.' Compare such phrases as *foedera*, *societatem jungere*, 'to produce treaties, etc., by union.'

1046. καλινόβρωτον, proleptic, 'which blackens under his gnawing beak.'

1049. This was fulfilled by Chiron, who, tired of life because of an incurable wound inflicted by an arrow of Heracles, consented to die in place of Prometheus.

1052. ἀλημέσος. The pregnant sense of 'truly spoken' is given by the obvious antithesis to *πικρασμένος*.

1063. ἀεκής, 'unreasonable.'

1067. ἐκ πυθμένων, etc. 'From its rooted base.' Literally, 'from the base, roots and all.'

1070. συγχώσσει. The subject may be either *πνεῦμα* or *Ζεύς*. The latter is certainly the subject to *ρίψει* and *θανατώσει*. 'Mingle in an heap the rough surging ocean and the paths of the heavenly stars.' Cf. Shakespeare *Tempest*, Act i. Sc. ii., 'The sea, mounting to the welkin's cheek.'

1075. μόντοι has its usual meaning of 'yet,' 'however,' and is addressed to the effect that may have been produced on the Chorus by Prometheus' words, 'This is grand but very mad.'

1078. ἡ τοῦδ' εὐχή, one of the many corrections of the mss. ἡ τοῦδ' (el τὰδ') εὐτυχῇ, seems preferable to the reading of the text, adopted by Mr. Paley ἡ τοῦδε τύχη. Others are *el μηδ' ἀτυχῶν τι χαλὰ μανίων*; and *el γ' οὐδ' εὐχῇ τι χαλὰ μανίων*, i.e., 'If his madness extend even to his wishes.' The translation ἡ τοῦδ' εὐχή, etc., is, 'How does his imprecation (the defiant wish of vv. 1067-1073) fall short of sheer madness?' Literally, 'What does his prayer want, so as not to strike wrong?'

1079. ἀλλ' οὖν ὑμεῖς γε. 'But you at any rate.' οὖν has its proper inferential force, 'in accordance with what I say.'

1086. παρέρωσας. 'I may not brook, as methinks thou knowest (*δήπου*), thy sweeping words of scornful warning.' *παρέρωσας* is properly used of a torrent carrying things away on its stream. There is perhaps conveyed here the sense of *διασύρω* 'to slight, disparage,' as well. But 'violence of utterance' must be the predominating idea, and the word probably has reference as much to the manner and look of Hermes as to his words.

1092. ἀλλ' οὖν. 'Yet,' literally, 'Do as you will, but accordingly,' etc.

1096. μὴ δῆτ', etc. 'Say not so, for you bring yourselves to woe.' μὴ δῆτα, sc. *εἴπητε*, implies *Ζεὺς μὲν οὐκ εἰσέβαλεν*, etc. This seems better than supplying *μέμνησθε* from v. 1094.

1111. τείχεσσα. 'Seeking to terrify me,' literally, 'by way of creating (present participle) terror.'

VOCABULARY.

A.

- ἄβατος**, *ov*, *pathless* [ἀ, βαίνω], 2.
- ἀγέτων**, *neighbourless, desolate*, 778.
- ἀγναμπτος**, *ov*, *inflexible* [γναμπτός, *curved*], 169.
- ἀγνόρυτος**, *ov*, *pure-flowing*, 442.
- ἀγρυπνος**, *ov*, *sleepless, watchful*, 366.
- ἀδαμαντόδετος**, *ov*, *of adamantine fetters*, 152, 434.
- ἀδαμάντινος**, *ov*, *of adamant or steel* [ἀδάμας, *hardest known substance*; in Attic, *steel*], 6, 64.
- ἄδην**, *enough* [satis], 601.
- ἀδήριτος**, *ov*, *incontestable, impregnable* [ἀ, δηπτομαι, *contend*], 105.
- ἀήσυρος**, *ov*, *light as air* [= ἀήτυρος, ἀήτης, *wind*], 460.
- ἀέτως**, *capriciously* [= οὐ συγκαταθεμένως], 156.
- ἀθλεύω**, *wrestle, suffer*, 95.
- αἰθαλόεις**, *fiery*, 1013.
- αἰμυλος**, *η, ov*, *wily*, 214.
- αἰολόστομος**, *ov*, *ambiguous* [spoken in shifting (uncertain) language], 679.
- αἰπυμήτης**, *lofty-minded* [αἰπύς, μήτης], 18.
- αἰπύνωτος**, *ov*, *high-backed, -ridged*, 849.
- ἄισσω**, ἔσσω, *rush*, 694.
- ἄιστόω**, *destroy* [ἄιστος, *unseen*], 157, 240.
- αἰφνίδιος**, *ov*, *sudden*, 698.
- ἄκισμα**, *remedy* [ἀκέομαι], 490.
- ἄκυς**, *powerless*, 557.
- ἀκίχητος**, *ov*, *unapproachable, inexorable* [κιχάνω], 191.
- ἄκραγής**, *not barking*, 822.
- ἄκρατος**, *ov*, *unmixed (of wine), fiery*, 696.
- ἀλατεία**, *wandering*, 919.
- ἀλδαίνω**, *foster*, 547.
- ἀλέξημα**, *safeguard, remedy* [ἀλέξω], 487.
- ἀλέω**, *avert*, 580.
- ἀλλογιος**, *a, ov*, *like*, 457.
- ἄλιστονος**, *ov*, *where the sea moans*, 731.

- ἀλιταίνω, 2nd aor., ἤλιτον, *sin*, 541.
- ἀμέγαρτος, *on*, *unenviable*, *sad*, 410.
- ἀμφήκης, *double-edged*, *-pointed* [ἀκ, *sharp*, *acer*], 712, 1065.
- ἀμφιβλήστρον, *net*; *pl.*, *fetters*, 81.
- ἀναμυθίζομαι, *sigh deeply*, 762.
- ἀναύγητος, *on*, *rayless*, 1049.
- ἀνηκουστέω, *be deaf to*, *disobey* [ἀνήκουστος, *act.*, *sense*], 40.
- ἀνήμερος, *on*, *savage* [ήμερος, *tame*], 735.
- ἀνήροτος, *on*, *untouched by plough*, 727.
- ἀνθρακώ, *reduce to cinders*, 380.
- ἀντιπαλος, *on*, *antagonistic*, *opposite*, 536.
- ἀντίπνοος, *of opposing blasts*, 1108.
- ἀντισπᾶω, *pull back*, 345.
- ἀντλήω, *drain*, *endure to the end*, 383.
- ἀνωγα, *bid* [perfect, present not in use], 1058.
- ἀπαμβλῖνω, *blunt*, 885.
- ἀπαράμυθος, *on*, *inexorable* [not to be talked over. Cf. παρειπεῖν, 132], 192.
- ἀπέραντος, *on*, *impassable*, *from which there is no escape* [ἀ. περαινῶ], 159, 1099.
- ἀπλωτος, *on*, *unapproachable* [= ἀπέλατος], 379.
- ἀπολακτίζω, *grieve*, 669.
- ἀποπτύω, *reject with scorn*, 1091.
- ἀπύω, *pronounce*, 610.
- ἀράσσω, *beat*, 58.
- ἀρδεύω, *water*, 871.
- ἄρδις, *f.*, *point*, 898.
- ἄρδην, *adv.*, *by lifting up*, 1072.
- ἄρειος, *on*, *martial*, 427.
- ἄρθμός, *unison*, *concord* [ἀρ-αρ-ισκῶ], 199.
- ἄρμοι, *just now* [ἀραρίσκω], 633.
- ἄρρηκτος, *on*, *unbreakable* [ἀ. ῥήγνυμι], 6.
- ἀρχαιοπρεπής, *ancient in splendour*, 417.
- ἀρχαῖος, *a*, *on*, *primitive*, *old-fashioned*, 325.
- ἄρωγός, *helpful*, *expedient*, 1018.
- ἀστεργάνωρ, *finding no joy in a wooer*, 916.
- ἀστράπτω, *flash*, 364.
- ἀστρογείτων, *neighbouring on the stars*, 740.
- ἀτέραμνος, *on*, *hard*, *stern* [τέραμνος = ἀπαλός], 198, 1083.
- ἄτρεστος, *on*, *dauntless*, 424.
- αὔλῶν, *channel*, 750.
- αὐτόκτιστος, *on*, *self-wrought*, *natural* [κτίζω], 309.
- ἀφегγής, *unseen*, 115.
- ἄχέτας = ἡχέτης, *sounding*, *musical*, 590.
- ἄχθομαι, 1st aor. pass. ἡχθέσθην, *am vexed*, 398.

B.

- βᾶξις, *words* [lit., *speaking*,
βάσκω=βάσκοω], 681.
βόστρυχος, *ov, curl*, 1065.
βούστασις, *ox-stall*, 671.
βούφονος, *ov, celebrated with
slaughter of oxen*, 540.
βρέμω, *roar* [fremo], 431.
βρόμος, *ov, roar*, 813.
βρύχιος, *a, ov, from the deep*,
1103.
βρώσιμος, *ov, edible, solid*, 487.
βυθός, *ov, the deep*, 440.

Γ.

- γαμέτης, *bridegroom*, 915.
γαμφηλαί, *ov, jaws* [γαμψός
curved, κάμπτω], 363.
γαμφώνυξ, *crooked - taloned*
[γαμψός, δυνξ], 496.
γεγωνέω, γεγωνίσκω, *perf. with
present sense γέγωνα, speak*,
201, 531, 1011.
γηρύομαι, *speak*, 78.
γνάθος, *ov, f., jaw*, 745.
γνάμπτω, *bend*, 1016.
γοργωπός, *ov, of terrible look,
hideous*, 364.
γός, *ov, γός, field, globe*, 727.
γυιοπέδη, *fetter* [γυῖον, limb]
175.
γυμνάζω, *train, discipline*, 602,
609.
γυναικόμιμος, *ov, imitating
women, womanish*, 1026.

Δ.

- δα=γῆ.
δαιταλός, *feaster*, 1045.
δάκος, *ov, monster* [δάκνω], 598.
δακρυόστακτος, *ov, of trickling
tears*, 406.
δάμναμαι, *subdue*, 170.
δάπεδον, *plain*, 848.
δάπτω, *gnaw, vex* [daps], 445.
δαρόν, *a long while, too long*,
666.
δαφινός, *ov, bloody* [δα=φα.
φόνος], 1043.
δελτος, *tablet*, 808.
δηναιός, *a, ov, ancient, old*, 813.
διαθρύπτω, *break down, spoil*,
910.
δίατα, *mode of life*, 498.
διακναίω, *tear, rack* [lit., *grate
or scrape to nothing*], 94, 550.
διαμπάξ, *through and through*,
65.
διαμοθολογέω, *express in speech*,
908.
διαμφίδιος, *contrary* [διά, ἀμφίς,
completely apart], 566.
διαρραίω. See ραιστήρ.
διαρταμέω, *sever, mangle*, 1044.
διαστοιχίζομαι, *marshal, or-
ganise* [στοίχος, row], 238.
διάστροφος, *ov, distorted*, 691.
διάτοπος, *ov*. See note 76.
δίθηκτος, *ov, double whetted, two-
edged* [θήγω, whet], 882.
δολιχός, *ή, ov, long*, 292.
δόναξ, *m., reed*, 587.

δρακοντόμαλλος, *ov*, with shaggy locks [μαλλός, wool. Cf. μαλλοὶ πλοκάμων of human hair. Eurip. *Bacch.* 113], 818.

δύη, *pain*, 186, 521.

δυσθάτος, *ov*, grievous to behold, 710.

δύσλοφος, *ov*, hard to the neck, 952.

δύσοιστος, *ov*, hard to bear, 710.

δυσπαραίτητος, *ov*, implacable, 34.

δυσπετής, *hardly* [πίπτω, met. from dice], 771.

δυστέκμαρτος, *ov*, difficult, obscure [τεκμαίρομαι, conjecture], 505.

δυσχέμερος, *ov*, wintry, stormy, 15, 765.

E.

εα, *Ah*! 114, 306.

ἐκονέω, *hasten*, 983.

ἐδνα, *ov*, wedding-gifts, given by bridegroom to bride, 569.

εἶβομαι, *let fall in drops*, 406.

εἰλίσσω, *whirl*, 1106.

εἰσοιχνέω, *frequent*, 122.

ἐκατογκάρανος, *ov*, hundred-headed, 361.

ἐκβροντάω, *blast*, 370.

ἐκθεινόμαι, *feast on greedily*, 1046.

ἐκκυλλέω, *roll out of, extricate*, 87.

ἐκπεράω, *completely traverse, cross*, 731, 750.

ἐκτρήκομαι, 2nd aor. *ἐξετάκην*, *melt away*, 543.

ἐκφυσάω, *blow forth, vent*, 739.

ελαφρός, *α, ov*, *light, easy*, 125, 287, 271.

ἐλγιδην, *tortuously* [ἐλίσσω], 901.

ἐλινύω, *shirk, loiter*, 53, 537.

ἐλιξ, *wreath*, 1104.

ἐμμανής, *maddened*, 693.

ἐμπας, *nevertheless*, = Attic *δμως*, 48.

ἐναργής, *clear*, 681.

ἐνεροι, *people beneath the earth*, 585.

ἐξαΐστώ. See *διστώ*.

ἐξαρτύω, *equip; middle, prepare*, 730, 929.

ἐξομματώω, *make clear* [literally, *restore sight to*], 507.

ἐξοριάζω, *neglect* [= *ἐξ ὥρας* (care) *ποιεῖσθαι*], 17.

ἐπαν(α)διπλάζω, *redouble, repeat* (questions) *again and again*, 836.

ἐπαιοδή, *incantation, charm*, 180.

ἐπαυρίσκομαι, 2nd aor. *ἐπηυρόμην*, *derive benefit from*, 28.

ἐπαφάω, *touch*, 868.

ἐπαργεμος, *ov*, *indistinct* [literally, *covered with film, of the eye*], 507.

ἐπήβολος, *ov*, *with grasp of, master of* [ἐπι, *βάλλω*], 452.

ἐπιγλωσσάομαι, *speak loudly against*, 949.

ἐπιθώπυσσω, *hound at, order*, 73, 285.

ἐπικόςτος, *ον*, *angry* [κότος, *anger*], 168, 619.

ἐπιτέλλω, *intr.*, *claw, arise*, 100.

ἐπιχαλάω, *relax, relent*, 186.

ἐπίχειρα, *neut. pl.*, *wages*, 327.

ἐπόπτης, *spectator*, 307.

ἐραστεύω, *be a lover of, aspire to*, 912.

ἐρεθίζω, *agitate*, 188, 1066.

ἐτήτυμος, *ον*, = *ἐτυμος*, 612.

ἐτυμος, *ον*, *real, genuine* [*εσ*, *root of εἶμι, be*], 301.

εὐάγκαλος, *ον*, *easy for the arms to carry*, 358.

εὔημα, *prayer*, 600.

εὐηθία, *simpleness, folly*, 391.

εὐμορφία, *favourable aspect*, 503.

εὐνάτερα, *bedfellow*, 914.

εὐξύβλητος, *ον*, *easy to interpret*, 794.

εὐώνομος, *ον*, *left, inauspicious*, 498.

Z.

ζάλη, *surf, spray* [ζεω, *boil*], 379.

ζάπυρος, *ον*, *fiery* [ζα, *intens.* prefix, ζάθεος, *cf. δαφυνός*], 1105.

H.

ήλιθίω, *stupefy*, 1082.

ήλιοστιβής, *sun-trodden* or *traversed*, 810.

ήπιος, *α, ον*, *soothing*, 490.

Θ.

θαλασσόπλαγκτος, *ον*, *sea-roaming* [πλαζω, *roam*], 475.

θάλπω, *warm*, 606.

θείνω, *smite* [Latin. *fen-do*], 56.

θαίγω, *soften*, 180, 884.

θεμερώπις, *bashful* [θεμερός = *σεμνός*], 136.

θεόπροπος, *messenger sent to consult an oracle*, 677.

θέορτος, *ον*, *heaven-stirred, divine*, 784.

θεόσυτος and θεόσσυτος, *ον*, *god-speed*, 116, 661.

θήγω, *whet, sharpen*, 319.

θηλύκτονος, *ον*, *of murdering woman*, 879.

θηλύνους, *woman-minded*, 1024.

θηλύσπορος, *ον*, *female*.

θολερός, *α, ον*, *turbid* [θολος, *mud*], 904.

θοῦρος, *rushing, impetuous* [θορ-εῖν, *θης, furo*], 362.

θράσσω, *disturb* [= *ταράσσω*], 646.

θρασύσπλαγχνος, *ον*, *bold-hearted*, 749.

θροέω, *speak*, 626.

θῶκος, *ον*, *seat, temple*, 850.

θῶπτω, *flatter, cringe to*, 958.

θωύσσω, *speak, order*, 401, 1062.

I.

ιάλλω, *despatch*, 877.

ιώτης, *will, iōtēti with gen. = χάριν, ἔνεκα* [i-μερος], 568.

ἰπῶν, *press* [ἵπος, piece of wood in mouse-trap which falls and catches the mouse, Lat. *ico*], 373.

ἰσχνάλω, *make thin, reduce*, 388.

K.

καταβασμός, οὐ, *descent*, 830.

καταιβάτης, *descending, swooping*, 367.

καταιγίζω, *rush down like a storm* [αἶγλι], 813.

κατάπτερος, ον, *winged*, 817.

κατασκέλλομαι, *wither*, 489.

κατισχνάλω, *attenuate; mid., wither*, 277.

κατουρίζω, *make to sail before the wind*, 986.

κατῶρυξ, *in holes, underground*.

κελαινόβρωτος, ον, *blackened by gnawing*, 1046.

κέλλω, *bring a ship to land*, 191.

κενόφρων, *unwise*, 781.

κερτομέω, *chide, scold*, 1007.

κεύθω, *hide, cover*, 583.

κηδεύω, *match* [κῆδος, connexion by marriage], 909.

κηρόπλαστος, ον, *wax-moulded, -fastened*, 587.

κινάθισμα, *fluttering, rustle*, 124.

κίνυγμα, *vane* [κινύσσω], 163.

κίρκος, ον, *hawk*, 676.

κίρκω, *ring*, 74.

κίον, *pillar*, 357.

κληδών, *sound, voice*, 494.

κνίσα, *fat*, 504.

κνώδαλον, *beast*, 470.

κοιρανέω, *be prince*, 979.

κορυφή, *peak*, 741.

κουφόνους, *light-minded*, 391.

κραδαίνω, *shake*, 1068.

κραιπνόσυτος, ον, *swift-moving*, [σεύω], 287.

κραιπνοφόρος, ον, *swift-carrying* [κραιπνός, *swift*, φέρω], 133.

κρόταφος, *temple, brow (of a hill)*, 740.

κτύπος, ον, *thunderings*, 937.

κυκάω, *mix, confound*, 1015.

κυκνόμορφος, ον, *swan-shaped*, 814.

κυναγετέω = κυνηγετέω, *hunt*, 585.

Δ.

λαβροστομέω, *indulge a rampant tongue*, 335.

λαβρόσυντος, ον, *rushing violently*, 618.

λαιός, ά, όν, *left* [laevus], 733.

λακτίζω, *kick*. See άπολακτίζω. 900.

λατρεία, *service*, 987.

λατρεύω, *serve*, 989.

λειότης, *smoothness* [λείος, *levis*], 501.

λευρός, όν, *smooth, level* [levis], 377, 402.

λεωργός, όν, *reckless, wilful* [λα in λῆμα, *will*, λιλαιόμαι, *desire*]. 5.

λινόπτερος, ον, *canvas-winged*, 476.

λιπαρέω, earnestly entreat [λίπος, fat, the idea is of 'sticking to a purpose'], 528, 1025.

λοβός, οὐ, lobe (division or seam of liver), 503.

λύμα=λύμη, outrage, ruin, 711.

λυμαντήριος, α, ον, injurious, outraging, 1012.

λύσσα, ravings, 902.

λωφάω, give rest; also intr., rest, cease, 27, 384.

M.

μαλακογνώμων, soft-hearted, 196.

μαλθακίζομαι, deal gently, 973.

μαλθάσσω, soften, soothe [μαλθάκος], 387, 1029.

μαραίνω, wear out [μορ-τός = μορ-τος, mors], 615.

μαργός, ή, ον, raging, furious, 903.

μασχαλιστήρ, m., chain under the arms, literally, horse girth, 71.

ματάω, be idle, 57.

μεγαίρω, grudge, 644.

μεγαλοσχήμων, magnificent, 417.

μεθαρμόζω, refit, change, 317.

μελαμβαθής, with black depths, 227.

μηδομαι, έμψάμην, contrive, 485.

μήτις, counsel, design, 927.

μητρυιά, step-mother, 746.

μογερός, α, ον, toiling with grief [μόγος, toil; μόγις, with difficulty], 576.

μογέω, toil, suffer, 621.

μυδροκτυπέω, forge hot iron [μυδρός, red hot mass], 374.

μύκημα, bellow, 1083.

μυριωπός, ον, myriad-eyed, 581.

μύρμηξ, ant [formica], 461.

μυχός, οὐ, recess, hollow, 441.

μύωψ, gadfly, 693.

N.

ναρθηκοπλήρωτος, ον, reed-filled. See note on 109.

ναυτιλος, ον, sailor, 476.

νηστis, starving [νη, εσθίω], 586, 617.

νομάς, nomad, pastoral, 728.

νόμος, strain, tune, 590.

νυκτιφρούρητος, ον, of watching by night (see note 190), 880.

νωθής, dull, 62.

Ξ.

ξυναμπέχω. See συναμπ.

O.

οδδω, show the way, guide, 506.

οιακόνομος, ον, helmsman [οίαξ, rudder], 153.

οιακόστροφος=foreg., 523.

οίμος, ον, road, tract [ι, ειμ, ibo], 2, 402.

οιστρέω, be maddened by gadfly, 855.

οιστρήλατος, ον, gadfly-hunt 595.

οἰστροδίνητος, *ov*, gadfly-whirl-
ed, 605.

οἰστρος, gadfly, 578.

ὀκρίαις, rugged, 289.

ὀκρίς - foreg., 1037.

ὀλιγοδρανία, feebleness [*do-*
little-ness], 557.

ὀμαρτέω, accompany, 696.

ὀμίχλα, mist, 148.

ὀξύρρως, *ov*, sharp-pointed
(literally, -prowed), 431.

ὀπάξω, bestow, literally, make
to accompany [ὀπαδός], 8,
30.

ὀρθόβουλος, *ov*, right-counselling,
18.

ὀρθύνω, rouse [ὀρνυμι ὀρίνω,
ἐρεθίζω], 208.

ὄσσε, *ov*, *ois*, the eyes, 697.

ὄσφύς, *f.*, chine, 505.

ὄτοβέω, sound, hum, 587.

ὀχμάξω, fasten, 5, 636.

II.

παιδιά, sport, child's play, 322.

παιαιγενής, ancient, 892.

παλαιστής, wrestler, antagonist,
941.

παλίππλαγκτος, *ov*, back wan-
dering [πλαῖξω], 857.

παμμήτωρ, adj., universal
mother, 90.

πάντεχνος, *ov*, universal arti-
ficer, 6.

παπταίνω, peer, beware, 342,
1055.

παράκοπος, *ov*, frenzied [*para-*
κόπτω, pervert by striking,
derange], 596.

παράκτιος, *ov*, along the shore,
855.

παράλιος, *a*, *ov*, by the sea, 586.

παραμυθεόμαι, advise, 1084.

παραμυκάομαι, thunder along
or near, 1103.

παράσπος, *ov*, outstretched, pro-
perly used of a horse harnessed
alongside of a yokehorse, 371

παραπαίω, be mad [strike wrong,
metaphor from playing in-
strument].

παρηγορέω, 2nd aor. παρείπον,
talk over, wheedle, advise, 132,
664, 1022.

πασσαλεύω, pin, 56, 65, 113.

πάχνη, rime [παγ, πήγνυμι, con-
geal], 25.

πεδαρσός, *ov*, high-raised [Dor.
for μετάρσιος μετέωρος], 937.

πελώριος, *a*, *ov*, huge, mighty,
terrible, 157, 277, 729.

πέμφιγξ, whirlwind, 814.

πέπρωται, is destined; participle,
πεπρωμένη, 520, 526, 527.

περισσόφρων, exceeding wise,
336.

πετρηρεφής, rock-roofed [ἐρέφω,
roof], 308.

πημαίνω, cause to suffer, pass.,
suffer, 342.

πιστός, drinkable, by potion,
488.

πλανάω, make to wander, 586.

πλεκτός, ἡ, ὄν, woven, of wicker-work, 728.
 πλινθυφής, brick-compacted [ὕφαινω, weave], 458.
 ποικιλείμων, with spangled robe, 24.
 ποικίλος, η, ον, variegated, shifting, versatile, 316.
 πολύδονος, ον, much-tossed, vexed, 807.
 πορεῖν (2nd aor., no pres. in use), provide, bestow, 634, 649.
 πορπάω, pin [πόρπη, buckle-pin], 61.
 ποταίνιος, α, ον, unheard of, new [ποτι = πρὸς, ainos, tale, cf. πρόσφατος], 102.
 ποτινίσσομαι, approach, 537.
 προθεσπίζω, prophesy, 219.
 προοίμιον, prelude, 760.
 προσαναίνομαι, wither-upon, 151.
 πρόσσειλος, ον, sun-warmed [εἰλη, sun's warmth], 459.
 προσήγορος, ον, talking, 851.
 προσθροέω, speak to, address, 612.
 προσιζάνω, settle on, 284.
 προσιπτῆμι, fly to, come upon, befall. 2nd aor. act. προσέπταν; mid. προσεπτάμην, 115, 566, 662.
 πρόσπлатος, ον, accessible [πελάζω, approach], 735.
 προσπορπατός, ὄν, pinned [πορπάω], 144.
 προστρίβω, rub upon, lay on (scourge), inflict, 337.

πρόσχωμα, sand-bar [added-heap], 866.
 προυσελίσσω, treat with ignominy, 446.
 πρόχειρος, ον, ready [πρό, χεῖρ], 54.
 πταίω, founder, 947.
 πτήσις, flight, 496.
 πυθμήν, foundation, 1067.
 πύρπνοος, ον, fire-breathing, fiery, 379.
 πωλέομαι, haunt, 663.

P.

ραδινός, ἡ, ὄν, tender, 406.
 ραιστήρ, m. and f., hammer [ραίω, smite], 56.
 ράκος, rag, ribbon, 1044.
 ραχία, rocky shore [place of breakers, ρήγνυμι], 732.
 ριπή, stroke, whin, 126, 1110.
 ρόθιον, surging of waves, 1069.
 ρυθμίζω, reduce to rhythm or order, 249.

Σ.

σαλεύω, rock, 1102.
 σαφηνίζω, explain [σαφηνής = σαφής], 235, 639.
 σεμνόστομος, ον, pompous, 974.
 σεπτός, ἡ, ὄν, revered [σεβω], 831.
 σιδηρομήτωρ, iron-turning, 309.
 σκεδῶς, exactly, 102, 496.
 σκιρτάω, leap, 1106.

σκίρτημα, *leap*, 617.
 σμερδνός, ἡ, ὄν, *terrible, grim*, 363.
 σπαράσσω, *rend*, 1039.
 σταθευτός, ἡ, ὄν, *scorched*, 22.
 στενοπορος, ὄν, *narrow-pathed, strait*, 748.
 στενωπός, *a strait*, 372.
 στέργηθρον, *love*, 500.
 στίβος, ὄν, *track*, 697.
 στοιχίζω, *arrange, order*, 492.
 στόμον, *bit*, 295, 1030.
 στονόεις, *mournful*, 413.
 στρόμβος, ὄν, *whirlwind*, 1105.
 στυγάνωρ, *man-hating*, 743.
 στυφλός, ἡ, ὄν, *hard*, 767.
 συγκάμνω, *sympathize*, 421, 1080.
 συγχώννυμι, *heap together, mingle*, 1070.
 συλλήβδην, *collectively, concisely*, 513.
 σύμβολος, ὄν, *omen*, 495.
 συμπαραστατέω, *support cause of*, 226.
 συναμπέχω, *shroud, conceal*, 529.
 συνασχαλάω, *condole*, 167, 251, 311.
 συνεδρία, *cohabitation*, 500.
 συρίζω, *whistle, hiss*, 363.
 σφάκελος, ὄν, *spasm, convulsion*, 897, 1066.
 σφήν, *m., wedge*, 64.

σφιγγω, *tighten* [Lat. *figo*. Cf. Σφιγξ, *throttler*], 58.
 σφοδρύνομαι, *be violent, obstinate*, 1032.
 σφυδάω, *be strong, vigorous*, 388.

T.

ταγός, οὗ, *ruler* [τάσσω], 96.
 ταρβέω, *dread*, 981.
 ταχύπτερος, ὄν, *swift-winged*, 88.
 τέγω, *moisten, soften*, 1029.
 τείρω, *wear out, afflict*, 356, 596.
 τελεσφόρος, ὄν, *accomplishing*, 519.
 τερμόνιος, *a, ὄν, at extreme point*. T. παγος = (1) *extremity of the hill*, or (2) *hill at edge of the world*, 117.
 τηλέπλανος, ὄν, *far-roving*, 591.
 τηλουρός, ὄν, *remote*, 1.
 τινάκτειρα (fem. subst. used as adj.), *with power to shake*, 945.
 τινάσσω, *shake, brandish*, 938.
 τλησικάρδιος, ὄν, *tolerant-hearted, unfeeling*, 165.
 τορῶς, *clearly* [piercingly. *τειρω, τόπος, borer*], 622.
 τρῖαινα, *trident*, 947.
 τρίγωνος, ὄν, *three-cornered*, 832.
 τρικυμία, *triple (large) wave*, 1036.
 τρόχισ, *runner, flunkie*, 962.
 τροχοδιένεμαι, *whirl and twist*, 901.
 τρώω, *wear-down*, 27.

Υ.

ὑπαίθριος, α, ον, beneath the open sky, 113.

ὑπνοδότης, sleep-giving, drowsy, 590.

ὑποπτῆσσω, crouch before, 981.

ὑποσυρῖζω, whistle softly, 126.

ὑπέριασμα, up-turning, 1026.

ὑψήγορος, ον, high-speaking, presumptuous, 326.

ὑψηλόκρημος, ον, with lofty crags, 5.

ὑψίκρημος = foregoing.

Φ.

φανός, ή, όν, bright, 546.

φάραγξ, gorge, ravine, 636.

φειβαλώ, burn to ashes, 370.

φιλύω, create, 241.

φλοῖσβος. See φλύω.

φλύω, prate, brag [literally, bubble-up, swell emptily; φλύκταινα, blister; φλοῖσβος, noise of foaming sea; φλυᾶρος, idle talk], 512.

φοῖβος, η, ον, bright, 22.

φοιτάλεος, α, ον, distracting, maddening, 616.

φρενώ, instruct, 343.

Χ.

χαλάω, loosen, leave loose, release, 58.

χαλινός, οὔ, bridle, 573.

χαριτογλωσσέω, glose. Speak merely for the purpose of pleasing without intending to act on the words, 302.

χειμάζομαι, be buffeted by storms, 574.

χειρωναξία, craft [χείρ. ἀναξ., cf. κώπης ἀναξ], 45.

χερνήτης, craftsman [χείρ], 912.

χλιδάω, exult, be proud, 992.

χλιδή, luxury, haughtiness, 474, 444.

χολή, gall-bladder, 503.

χρίπτω, bring close to, 732.

χριστός, ή, όν, that can be rubbed on, of salve, 488.

χρίω, rub, graze, sting, 578.

Ψ.

ψαίρω, touch lightly, 402.

ψάλιον, chain; literally, bridle, 54.

ψάμμη = ψάμμος, sand, 586.

ψελλός, ή, όν, obscure [literally, inarticulate. ψελλίζω, stammer]

ψύχω, chill, 712.



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